VINDICIÆ ECCLESIÆ ANGLICANÆ:
OR
A IVSTIFICATION
OF THE RELIGION NOW PROFESSED IN ENGLAND.

Wherein it is prooued to be the same which was taught by our Sauiour Iesus Christ, and by his holy Apostles; written for their vse that haue desired such proofe.

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By *W. T.*

Acts 24. 14.

This I professe vnto thee, that according to the way which they call Heresie, so doe I serue the God of my Fathers, beleeuing all things which hath beene written in the Law, and in the Prophets.

Vigilius against *Eutyches*: *lib.* 1.

This is the Catholique Faith and Profession which the Apostles haue deliuered, which the Martyrs haue confirmed, and which the Faithfull preserue euen to this present age.

Printed at *London* by *T. C.* & *R. C.* for *Michael Sparke*, dwelling at the blue Bible in *Greene Arbor*. 1630.

38
3

Ad Lectorem.

COurteous Reader, this booke comming forth into the world, offereth it selfe to thy view: the very title whereof may invite thee to reade it: and may justly promise (if not challenge) future hopes of matter worth the observation. It is entitled a Iustification of the Religion professed in England; and the worke doth make good the title: for in it thou shalt finde these propositions learnedly prosecuted against the Pseudo-Catholiques.

1. That the adoration of Images representing the persons, either of the Trinity, or of Saints, or Angels, is dissonant to the word of God.

2. That Diuine Seruice ought to bee administred to the people in the vulgar tongue (not in an vnknowne language) according to the practise of Christ and his Apostles.

3. That the word of God (not Pharisaicall traditions, or the Legends and Fables of men) ought to be read, and expounded to the people, according to the custome of the Scribes and Pharises: who while they sate in Moyses chaire, read and interpreted the Law and the Prophets.

4. That the Sacraments of the New Testament are not seauen, as Anti-Christ that seauen-headed beast affirmeth: for Christ instituted but two; Baptisme, and the Lords Supper; which succeeded those two Legall ones; Circumcision, and the Pascha.

5. *That Baptiſme, ought to be celebrated according to the commandement of Chriſt, without Exorciſme, or any ſuperfluous and ſuperſtitious Ceremony.*

6. *That the Lords Supper ought to be adminiſtred to the people in both kindes, without Elevation, Adoration, Reſeruation, and pompous carrying it abroad in the ſtreets: and that in it there is neither Tranſubſtantiation, Conſubſtantiation, or Reall preſence.*

7. *That Prayer ought to be made onely to God, by the onely mediation of Ieſus Chriſt: And that it is an horrible impiety to make gods of creatures, in giuing them Gods worſhip: or to mocke with Chriſts mediation, in ſeeking for new Interceſſors, whether Saints or Angels.*

8. *That the Martyrs of the Primitiue Church ſuffered vnder the prophane Emperors, for the ſame Religion, which we now profeſſe: To which our Martyrs, as* Cranmer, *&c. (not* Garnet *and his adherents) haue borne witneſſe, vnder that Whore of* Babilon, *euen to the death; laying downe their liues for the Teſtimony of Ieſus.*

A defence of theſe Truths, thou haſt here in a ſhort view; compriſed by a learned Author, whom I neuer knew, but in his workes; whoſe writings doe ſeeme to beare witneſſe to his labours, and indefatigable paines in Study: The fruites or effects whereof doe in part appeare in this, which hath beene locked vp in priuate Cabinets, like fire raked vp in aſhes, almoſt buried in oblivion; but now comes forth to ſee the light for the publike good. Firſt reade, then cenſure.

Thine in all Chriſtian
duties:

A. B.

The Contents of the seuerall Chapters of this Booke.

CHap. 1. *The summe of our Religion professed in* England. pag. 1.

Chap. 2. *The particulars of our Religion professed in* England. pag. 3.

Chap. 3. *Diuine Seruice is to bee administred in a language which the people vnderstand.* pag. 18.

Chap. 4. *Of the reading and expounding to the people, the Word of God, and not the Legends and Fables of men.* pag. 29.

Chap. 5. *Of Preaching.* pag. 35.

Chap. 6. *Of Sacraments.* pag. 41.

Chap. 7. *Of Baptisme.* pag. 43.

Chap. 8. *Of the Lords Supper.* pag. 44.

Chap. 9. *Of Prayer.* pag. 56.

Chap. 10. *Of Martyrs.* pag. 68.

FINIS.

The vvriting occaſioning this Treatiſe.

I Deſire to haue it proued, that the Religion now profeſſed in England *is the ſame which our Sauiour Chriſt taught his Apoſtles, and they preached ouer all they world, and conuerted thouſands at one Sermon vnto.*

If it be the ſame, then there may bee ſome named that ſuffered for it: For it is not likely that ſo many thouſands which were conuerted to the true Faith ſhould all be deſtroyed, and no mention made of them in ancient Hiſtories.

A IVSTIFICATION OF THE RELIGION NOW PROFESSED IN ENGLAND.

CHAP. I.
The ſumme of our Religion profeſſed in England.

TO proue that is here deſired, had beene ſooner done, if the matter had concerned onely ſome particular poynts of our Religion profeſſed in *England*, ; but now the proofe required being general without any limitation and reſtraint, and extending it ſelfe to our whole Religion, it muſt firſt bee ſhewed what Religion we profeſſe; and then ſuch proofe is to bee made of the ſame as is here demanded, both ſummarily, and in ſome principall parts thereof: Firſt, that our Sauiour and his Apoſtles taught the ſame; then that the Martyrs mentioned in ancient Hiſtories gaue teſtimony to the ſame by their death.

For clearing of the former point, it is here to bee vnderſtood; Firſt, that Religion is the way and immediate duety whereby men ſerue God: And further, that true Religion and the right way to ſerue God, is that onely which God hath reuealed to men. Now God ſpake to the Fathers in old time by the Prophets, declaring his will herein by peece-meale or by ſundry parts, and in ſundry manners; *but in theſe laſt dayes* (ſaith the Apoſtle) *he hath ſpoken to vs by his Sonne*, that is, by Ieſus Chriſt. In which words the nature of the oppoſition of theſe two reuelations of the will of God, declareth that by Ieſus Chriſt his onely Sonne, God hath reuealed his will concerning true Religion, and the right way to worſhippe and ſerue him, not any more by parts, but wholly and fully, nor in any manner that may be after changed, as was the worſhip of the Fathers, but in a manner certaine, vnchangeable, and to remaine for euer.

Act. 24. 14.

Heb. 1. 1.

This Religion our Sauiour Ieſus Chriſt firſt taught in his owne ſacred perſon, as it is declared in the hiſtory of the Goſpell written by foure witneſſes, two Apoſtles and two Euangeliſts: after by his commandement, his holy Apoſtles preached and publiſhed the ſame Religion to all Nations. For the preaching whereof vnto them while they yet remained at *Ieruſalem*, according to his promiſe they were baptized with the holy Ghoſt and with fire. By which holy Spirits inſpiration, they being clothed with power from aboue, and hauing receiued the miraculous gift to ſpeake with ſtrange languages, and a mighty increaſe of all ſpirituall graces needfull for that ſeruice, ſo ſpake of the great workes of God to the *Iewes*, that from all parts of the world were come to *Ieruſalem*,

Act. 1. 5. 8.

Act. 2. 3. 4.

ſalem, that the ſame day there were added to the Church about 3000. perſons. After by reaſon of the perſecution that was raiſed againſt thoſe that receiued their doctrine, and other occaſions that God diſpoſed, their doctrine was publiſhed in diuerſe Countries; and at *Antioch* in *Syria* ſo preuailed, that there firſt the Diſciples were named Chriſtians, of Chriſt whoſe Religion they receiued; of which beginning and proceeding of the Goſpell, to the time of the Apoſtle *Pauls* impriſonment at *Rome*, the Euangeliſt *Luke* hath written the vndoubted certainty in his hiſtory of the *Acts* of the Apoſtles, which ſtory is inlarged by that was written alſo hereof by ſome of the Apoſtles themſelues in their Epiſtles, and alſo in the *Reuelation*.

Act. 2. 41.

Act. 8. 1.

Act. 11. 26.

By which ſacred bookes of the new Teſtament, it moſt certainly and manifeſtly appeareth what the religion and doctrine was which our Sauiour Chriſt and his Apoſtles taught, and Chriſtian Churches after profeſſed that continued in their doctrine: And this is ſummarily that moſt holy faith and true Chriſtian religion which is now profeſſed in *England*, and eſtabliſhed by publique Authority. Thus ſummarily anſwers made to that is here deſired.

CHAP. II.

The particulars of our Religion profeſſed in England.

NOw for further ſatisfaction in the particular points of our Religion now profeſſed in *England*, it is to be vnderſtood that there are two bookes eſtabliſhed by publique and higheſt authori-

ty amongſt vs, wherein are declared the particular points of Chriſtian Religion, as they now are receiued and profeſſed in *England*; the one of theſe is intituled the booke of Articles of Chriſtian Religion agreed in the Conuocation, in the yeere of our Lord 1562. In which booke is declared ſhortly in ſeuerall Articles, the whole doctrine of Faith, and of the Sacraments which we profeſſe.

The other is the booke of diuine Seruice and common Prayer, wherein is ſet downe the whole order whereby we ſerue God publiquely in our Churches. In theſe two, or in either of them (for ſubſtance) is contained the declaration of our Religion: wherefore if the Religion deliuered in either of theſe bee prooued to bee the ſame which Chriſt and his Apoſtles taught, and that which for any part whereof true Martyrs of ancient time haue ſuffered, then is that prooued which is here deſired, which proofe at this time it ſeemeth moſt conuenient to be made, eſpecially of the booke of diuine Seruice. For the Law with vs requireth eſpecially to ſerue God, according to ſuch forme as is eſtabliſhed by Authority, and ſet downe in the booke of diuine Seruice and common Prayer. Therefore to yeeld ſatisfaction to ſuch Romane Catholique Recuſants as are offended at ſuch parts thereof as differ from the Liturgy of the Church of *Rome*, ſuch principall parts of the ſaid diuine Seruice are here to bee iuſtified to bee eſtabliſhed amongſt vs according to that Doctrine which our Sauiour Chriſt and his Apoſtles haue deliuered.

For performance whereof, it is to be vnderſtood, that there are ſundry points of Religion ſet downe in the ſaid booke, whereof no pretended Catholique

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is ſuppoſed to make any doubt: Of this ſort it is that the ſaid Booke appointeth the reading of the holy Scriptures of both the Teſtaments, and particularly out of the old Teſtament, of the Law of the two Tables contayning the ten Commandements of Almighty God; and out of the new Teſtament, of the Lords Prayer. Of like kinde alſo it is that in the ſame, our faith in many of the higheſt and moſt ſacred myſteries of Chriſtian Religion, is declared and profeſſed in three of the moſt ancient and notable Confeſſions of Chriſtian faith that haue beene gathered out of the Scriptures in any former ages: Of which Confeſſions or Creedes as they are commonly called, the firſt and moſt ancient is that which vſually is called the Apoſtles Creede, becauſe it containeth many principall points of the Doctrine of the Apoſtles, and in a great part, followeth from one degree to another the Story of the Goſpell, concerning the ſundry degrees of the humiliation and glory of our Sauiour Chriſt.

The other two, are ſomewhat larger declarations of the ſame points of doctrine that are in the former; of which Confeſſions or Creedes, the one is of *Athanaſius*, that reſolute & conſtant Profeſſor of Chriſt, worthy in honour to be immortall in the Church according to his name.

The other, the Creede ſet forth by the firſt and moſt famous *œcumenicall* Councell of *Nice*: Beſides theſe, though not expreſſed in this booke, the Lawes of *England* ſo receiue the holy determinations of all the firſt foure generall Councels, in that they agreeably to the Scriptures determined of the doctrine concerning Chriſts two natures, of God and Man;

and of the Vnity of his Perſon, and of the Godhead of the holy Ghoſt; againſt the damnable Hereſies of *Arius*, *Neſtorius*, *Eutyches*, and *Macedonius*, as they ordaine puniſhment by death vpon any that ſhall obſtinately maintaine the foreſaid Hereſies.

Moreouer, the ſaid booke appointeth the order for the adminiſtration of both the Sacraments, inſtituted by our Sauiour Chriſt, as ſignes and ſeales of the Goſpell of Chriſt and of the righteouſnes that is by Faith; viz. Baptiſme, the Sacrament of our new birth; and the Lords Supper, the Sacrament of our continuall nouriſhment by him to life euerlaſting. Finally the ſame booke containeth (beſides the Lords prayer, the true rule and direction whereby all other are framed) many other godly prayers for all eſtates and degrees, and applied to the confeſſion of our ſins, to the adminiſtration of the Sacraments, and other like occaſions of the Church. Thus farre of ſuch particulars as it is to be thought no Chriſtian doubteth but that they are from God. Wherefore the proofe to bee made ſeemeth needfull only in ſuch points as our Church hath reformed in the Religion and Liturgie profeſſed and vſed in the Church of *Rome*.

Now therefore the principall things of difference betweene our diuine Seruice and the Liturgie of the Church of *Rome*, follow to be conſidered in the principall parts thereof, after that two points haue beene debated, which are to be regarded in them all; whereof the former is, the ſubiect or perſon, that is to ſay, who it is that with Seruice of Religion ought to be ſerued and worſhiped by vs: * in *England* by publique Authority, with Diuine ſeruice, the law intendeth

* In the Church of *England*, God only is worſhipped with diuine ſeruice; not any creature or dead things, as Images, reliques, & ſuch like.

tendeth that onely the true eternall God the Almighty creatour of heauen and earth, and the Father of our Lord Ieſus Chriſt, is to be religiouſly ſerued and honored by vs. For which cauſe it is ordained that the word of God be read and expounded, that his Sacraments bee adminiſtred, and that all our prayers be made to God, and to God alone: And by like Authority there are learned Homilies ſet out declaring and prouing that to worſhip creatures in themſelues or in their Images, and to haue them in Churches, is not lawfull. Now in ſome former time by the authority of the Sea of *Rome* our Churches & Temples in *England* were wont to bee full of Images, ſome repreſenting God, & the ſacred Myſtery of the Perſons in the Godhead, and ſome repreſenting Ieſus Chriſt, both otherwiſe, and ſpecially as hee was crucified; beſides theſe, there was alſo almoſt an innumerable multitude of Images repreſenting the Saints departed out of this life, beſides many other, of whoſe Chriſtian vertues there appeared little proofe.

And as theſe Images were brought into the Churches, ſo they were by like authority ſerued and worſhiped, with garments, ornaments, kiſſing, kneeling, creeping, candlelight, cenſing, reading their Legends, ſinging Anthemes, and making prayers to them, and to their honour, or at leaſt to their honour that were repreſented by them.

Which being ſo, it is to bee conſidered what our Sauiour Chriſt and his Apoſtles taught concerning the ſubiect of diuine Seruice, that ſo it might appeare that our Religion and manner of ſeruing God in *England*, is the ſame in this reſpect that was taught by

by them, and that the other of the Sea of *Rome* is directly contrary to their Doctrine.

Ioh. 4. 23, 24. Our Sauiour Chriſt taught that God is a Spirit, and that whoſoeuer will worſhip him aright, muſt worſhip him in ſpirit and truth: whereby it is plaine that the Godhead or any perſon of the Godhead, cannot be repreſented by an Image. For if no Art of a man, can truely repreſent the ſoule of a man, becauſe it is a ſpirituall ſubſtance which no bodily thing can truly repreſent, much leſſe can the ſpirituall ſubſtance of God be repreſented, which without all compariſon is more ſimple. For which cauſe the Apoſtle ſaith Rom. 1. verſe 18. to 24, 25. that the *Gentiles* repreſenting God by creatures, were guilty of lying, and turned that which God truely is into a falſe reſemblance. In which reſpect alſo the Hab. 2. 18, 19 Ier. 10. 8. Prophets call ſuch Images teachers of lyes, which is manifeſt ſo to be; becauſe it is a falſe repreſentation to repreſent Eternity by that which had a beginning, incorruption by that which is corruptible, the creator by the creature; and that more falſe, then if a man would repreſent the day by the night, light by darkeneſſe, and life by death.

Rom. 1. 24. to the end. Moreouer, the Apoſtle there teacheth, that God held himſelfe ſo highly diſhonoured thereby, as for that cauſe, he gaue them ouer to their owne luſts to diſhonour themſelues with all kinde of ſhamefull diſhonour and abhominable iniquities.

Whereunto the ſame Apoſtle doth adde in another place, 1 Cor. 6. 9. *that Idolaters ſhall not inherit the Kingdome of God:* Likewiſe in the *Reuelation* it is ſaid, Reuel. 21. 8. *that Idolaters, together with dogges, Inchanters, Harlots, and Lyers, ſhall not enter into the City of God, the heauenly Ieruſalem.* Moreouer, our Sauiour Chriſt teacheth concerning

cerning the worſhip of God agreeably to the Law, ſaying, it is written, *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue.* By which words he declareth it to be vtterly vnlawfull to worſhip any creature with the worſhip that is due vnto God; and further that all religious kneeling & adoration is to be yeelded to God onely. Which is agreeable to the ancient commandement that ſo commandeth God to be worſhipped, as it forbiddeth by way of Religion & to worſhip with religious worſhip, the likenes of any creature either in heauen or in earth, or in the waters vnder the earth; againſt the tranſgreſſors of which commandement the Lord declareth himſelfe moſt prouoked to vengeance in comparing his anger to the anger of a iealous man, that will not bee pacified by any meanes, but will be auenged vpon the adulterer. Likewiſe in that he addeth further a terrible commination againſt Idolaters, whom he there declareth to hold for his enemies and ſuch as hate him, in threatning to viſite, that is, to puniſh their ſinnes in their children, and alſo in their childrens children to the third and fourth generation.

Math. 4.

Exod. 20. 4.

For which cauſe the Apoſtle *Iohn* exhorteth all Chriſtians to beware of Idols, ſaying, *Little children keepe your ſelues from Idols*, or take ye heede and beware of Images. So the Apoſtle *Paul* writeth to the *Corinthians*, ſaying, *My beloued fly from Idolatry.* Likewiſe the ſame Apoſtle in al his miniſtry ſought to withdraw as the *Corinthians* and the *Theſſalonians*, ſo all other gentiles from the ſeruice of Idols to ſerue the true God. For which cauſe alſo being at *Athens* and greined in ſpirit to ſee their City wholy addicted to the ſeruice of Idols, did moſt zealouſly endeauour

1 Iohn 5. 21.

1 Cor. 10. 14

1 Theſ. 1. 9.

Acts 17. 16.

both in the Synogogues of the Iewes, and in the market place vpon all occaſions, and in the higheſt Court of Iuſtice, to diſſwade them from thoſe vaine and impious ſeruices, and exhort them to worſhip onely the true God the creator of heauen and earth.

To which end alſo in another place he ſhewing that true Chriſtians (becauſe they are the Temples of God) ought to haue nothing to doe with Idols, ſaith,

2 Cor. 6. 14. 15. *What participation hath Iuſtice with iniquitie, or what communion hath light with darkneſſe, or what communion can Chriſt haue with Belial, or what part can a faithfull man haue with an Infidell, or what agreement can the Temple of God haue with Idols? Wherefore goe yee out from the middeſt of them, and ſeparate your ſelues* ſaith the Lord, *and touch no vncleane thing, and then I will receiue you, and I will bee your father and you ſhall be my ſonnes and daughters*; ſayth the Lord God Almighty. This is that our Sauiour Chriſt and his Apoſtles taught concerning the worſhiping of God only, and the auoyding with all zealous deteſtation the ſeruice of Idols, and Images, and reliques, and of any creature.

Now in times paſt, contrary to this doctrine, our Churches were full of Idols and Images, and ſuch religious adoration and ſeruice was yeelded and done vnto them, adoration in bodily geſtures of vncouering the head vnto them, of kiſſing them, and bowing the body and the knee vnto them, and ſuch like ſeruice; in couering them with garments, adorning them with ornaments, incenſing of them, burning candles before them, beſtowing gifts vpon them, making vowes, and going of Pilgrimages vnto them, with other ſuch like ſeruices.

But

But the Lord vouchſafing vs mercy, ſtirred vp the ſpirit of our renowned Princes, to reforme ſuch enormities, as many vertuous Kings of *Iudah* had done the like before them; and hauing cauſed the Temples and Churches to bee cleanſed from all ſuch Idols and Idolatry, ſtraightly charged and commanded all their Subiects, abandoning all theſe vaine and moſt impious ſeruices to Idols, to worſhip the true and liuing God, and to yeeld religious adoration and ſeruice to him onely.

On the contrary, in all places yet ſubiect to the Sea of *Rome*, the Temples are full of Images, yea priuate houſes, publique ſtreets, and high-wayes, and nothing either ſo priuate or ſo publique, where theſe Idols are not. By which compariſon it manifeſtly appeareth that our Religion in *England*, for this point of the ſubiect of diuine Seruice, is that which was taught by Chriſt and his Apoſtles; and the ſeruice of the Sea of *Rome* is directly contrary to it, and full of Idolatry. But ſome thinke to avoid all that the Scriptures ſpeak againſt Idols and Idolatry by a diſtinction or two; for which end diſtinguiſhing betweene δουλία and λατρία, they ſay that this latter only, that is, λατρία, is forbidden to bee giuen to creatures; but the former, that is, δουλία, may be giuen to ſome creatures, yea & to ſome alſo a higher worſhip which they call ὑπερδουλία. But this diſtinction cannot ſerue to excuſe the worſhip & ſeruice done to Images by ſuch as are ſubiect to the Sea of *Rome*: For the people ignorant of this diſtinction (if there were any ſuch in the Scriptures) could not poſſibly be kept from Idolatry by it, but would be in continuall danger to paſſe the bounds of worſhip preſcribed, and to giue to their Images the honor

of Almighty God. But the Scriptures make no ſuch diſtinction at all, but indifferently vſe both theſe alike, to note the ſeruice and ſeruants of God. Our Sauiour ſayth, *Ye cannot ſerue God and mammon.* Likewiſe the Apoſtle *Paul* calleth himſelfe, *The Seruant of Chriſt.*

δουλεύειν.

Rom 1.1. Gal 1.10. δοῦλος.

Likewiſe in the *Acts* of the Apoſtles, all the Apoſtles call themſelues by the ſame word, the *Seruants of God.* Of the *Theſſalonians* it is ſayd *that they had beene turned to God from Idols, to ſerue the true and liuing God*; and in like manner in diuers other places, whereby it is plaine, that this diſtinction hath no ground in the word of God.

Acts 2.29. 1 Theſ. 1.9. δουλεύειν.

Moreouer, by the ſame word it appeareth that ſuch ſeruices as the Sea of *Rome* ordaineth to be done to their Images, are ſuch as are due to God only, and for yeelding whereof to Images, theyr worſhippers are charged with Idolatry. This is proued by that the law ſpeaking of all ſimilitudes of things ſayeth, *Thou ſhalt not bow downe to them nor ſerue them,* And in the firſt booke of the *Kings.* 19. ver. 18. it is ſayd, *I haue left 7000. in Iſrael which haue not bowed the knee to Baal, and whoſe mouth hath not kiſſed him.*

1 King. 19.18 Ro. 11.4.

Further in the ſecond booke of *Kings*, chap. 18. ver. 14. it is written of the vertuous and zealous King *Ezekias*, that he tooke away the high places, brake downe the Images, cut downe the groues, and that he beat into powder the braſen Serpent which *Moyſes* had made, becauſe the *Iſraelits* to that day had offered incenſe to it, and called it *Nehuſtan*, that is, a peece of braſſe. By which places it appeareth, that for the ſeruices of bowing the knee to the Image of *Baal*, and of kiſſing his Image, and of cenſing the braſen Serpent,

Serpent, ſuch worſhippers are reproued as Idolaters. And theſe with many other like are the ſeruices that by the ordinances and practiſe of the Sea of *Rome* are dayly done to Images, by thoſe which cleaue ſtill to that Sea; whereof it followeth, that for the ſame cauſes they are iuſtly charged with Idolatry. On the contrary part it appeareth, that our Religion yeelding all religious Seruice onely to the true eternall God, and giuing no ſuch ſernice to any Image or creature whatſoeuer, is the ſame that was taught by our Sauiour Chriſt and by his Apoſtles.

Yet for excuſe of ſuch Idolatry as hath beene mentioned, there is yet further alleaged, that the Images of the heathen men onely are Idols, and not the Images of Chriſtians and holy men ſet vp in the Churches ſubiect to the Sea of *Rome*. But this is plainely confuted by that the Prohibition of the law forbiddeth bowing down of the body, or any manner of religious ſeruice to bee done *to the likenes of any thing is heauen, in the earth, or in the waters vnder the earth.* Now the Images ſet vp in all the Popiſh Churches, are ſimilitudes of ſome ſuch things, therefore they are by that law forbidden. Beſides, the law commanding God onely to be adored, ſerued, and worſhiped religiouſly, excludeth alike from that honor all creatures whatſoeuer, according as it is ſaid *I will not giue my honor to any other:* In regard hereof the Lord making mention of his Iealouſey, compareth with adultery that offence done to him in communicating ſuch adoration and ſeruice with any other. Therefore as the wife is no leſſe an adultereſſe, that communicateth the honor and beneuolence due to her husband alone, with the chiefe ſeruant he hath, as

Exod. 20.

Eſay 42. 8.

Exod 20. 5.

as the wife of *Potiphar* would haue done with *Ioſeph*, then if ſhe yeeld the ſame to a ſtranger: So the Idolatry is no leſſe that is done in communicating theſe honors with the chiefe ſeruants of God, then was the Idolatry of the heathen in yeelding of the ſame to the Lords of the Gentiles. Sometime the Lord in this reſpect compareth himſelfe alſo to a King. Now in like manner they are no leſſe guilty of high treaſon againſt a lawfull King that yeeld his proper regalities and honors to any of his owne ſubiects, then if they did it to ſtrangers. For the alleagiance being communicated with any other, high treaſon is commited, whatſoeuer the party be to whom it is yeelded, whether it be an enemie or a friend, a ſtranger or a ſubiect, one that is farre off, or of the neareſt about him, and of cheefeſt dignity in his Court.

For theſe are duties that will not admit of any participation and fellowſhip with any other, but are to be yeelded wholly and onely to the ſoueraigne King and lawfull Husband. And as whatſoeuer is otherwiſe is adultery and high treaſon; ſo in the caſe of religious adoring and worſhipping, whatſoeuer is yeelded to any creature, or to the Image and likeneſſe of any creature, is the ſinne of Idolatry. Therefore the difference betwixt the parties repreſented by the Images, cannot excuſe the matter. Moreouer, that ſuch adoration and ſeruice is not to be excuſed may appeare, in that often times the people of *Iſrael* and others, are reprooued for worſhipping the Sunne, the Moone, the Starres, and all the hoſte of heauen. Likewiſe in that the cenſing of the braſen Serpent is accounted Idolatry, notwithſtanding that at the beginning it had beene ſet vp by Gods expreſſe commandement

dement for another purpoſe, and that it in a ſort repreſented Chriſt Crucified, and lifted vp on high by the preaching of the Goſpell, that all which ſhould looke vpon him and behold him with the eye of Faith, might be ſaued from the power and ſting of Sathan the old Serpent.

The ſame may be alſo prooued by that the Apoſtle *Paul*, when they would haue ſacrificed to him (which was no more then offering incenſe to this effect) rent his clothes, and with great zeale deteſted it, that any ſuch thing ſhould be done vnto him. The Apoſtle *Peter* alſo being reſpected and reuerenced by *Cornelius*, with ſo much reuerence as ſeemed to him might be dangerous to prooue offenſiue to God, withdrew him earneſtly from it, and acknowledged himſelfe to be his fellow ſeruant. Act. 14.14. Acts 10.25, 26.

The worſhip of Angels is likewiſe reprooued in the Epiſtle to the *Coloſſians*: and the Apoſtle *Iohn*, rauiſhed vpon the ſuddaine with admiration of the Angel that had reuealed ſo great Myſteries vnto him, and worſhipping him, was forbidden by the Angell, acknowledging himſelfe to bee fellow ſeruant with *Iohn*, and exhorted to yeeld that honour to God onely. And if ſuch honour be not to be giuen to the Apoſtles of Chriſt, nor yet to the Angels in heauen; ſurely it is not to bee giuen to any other creature, much leſſe to their Images. Col. 2.18. Reuel. 19.10. Reuel. 22.8,9.

Hereunto may be added, that the Images of Chriſtians, are as well the workemanſhip of men, as thoſe of the Heathen were. Further alſo, that the Images euen of the Apoſtles and of Chriſt himſelfe, were for their matter like to the Images of the Heathen, being made of wood, ſtone, mettall, or ſuch like matters.

ters. The outward ſhape alſo is no other. Likewiſe it s to be ſaid as well of them as of the other, *That they haue eyes to ſee, yet they ſee not; eares to heare, but they heare not; feete to goe, but walke not, but ſtand in neede to be lifted vp to the place where they ſtand, and to be nailed to it leaſt they fall downe*; Therefore no ſuch Images are to bee honoured, nor to bee ſuffered in Chriſtian Churches.

Pſal. 115. 4, 5, 6, 7, 8.

For theſe and ſuch like are the reaſons for which the worſhippers of Images are reproued by the Scriptures as Idolaters: *viz.* becauſe they worſhip the workes of mens hands, they worſhip things that are dead, as ſtocks and ſtones, falſe repreſentations, and lying ſhapes, that haue likeneſſe of ſenſes and life, and yet are indued with no ſence nor power of life; and finally, ſuch things as can neither do good nor hurt to men, but need mens helpe to ſtand, and may be burnt or otherwiſe conſumed by them.

This is the doctrine of our Sauiour Chriſt and of his Apoſtles concerning this point, that God onely is to be religiouſly worſhipped, and that no creatures or their Images are to be adored. After that alſo a long time, the ſame doctrine was acknowledged, and the worſhip of Images reproued. For declaring whereof it may ſuffice here to ſet downe that which is reported by *Epiphanius* himſelfe, and is tranſlated by *Ierome*. *Epiphanius* in his letter to *Iohn* the Biſhop of *Ieruſalem*, writeth hereof in this manner: I found in a Church at *Anablatha*, a veile hanging in the doore of the Church, ſtained and painted, and hauing the Image as of Chriſt, or of ſome holy man; for I do not well remember whoſe Image it was: Therefore when I ſaw the Image of a man to hang in the

Church

Church of Chriſt, contrary to the authority of the Scriptures, I cut it in peeces, and gaue counſell to the Keepers of the place, rather to winde it vp, and carry out to buriall in it ſome poore man deceaſed. And a little after, I pray you command that ſuch veiles bee not hanged in the Church of Chriſt, which are againſt our Religion.

Here might bee ſhewed the ſtory, from what beginning and by what degrees this corruption entered and prevailed in the Church, till at length the ſecond councell of *Nice* directly againſt the word of God and all ancient practiſe of the Church, decreed the ſetting vp of Images in the Churches, and worſhipping of them

For that the Doctrine of our Sauiour Chriſt and of his Apoſtles was contrary hereunto, & the ſame which our Church in *England* doth teach and maintaine, whereof here is queſtion, hath bene already declared. Therefore touching the firſt point of our religion in diuine ſeruice, which concerneth the ſubiect, which is, that God onely is to be religiouſly worſhipped, & not Images, or yet any creature whatſoeuer: Thus it hath bene proued which was diſired, that our Religion herein is that which the Lord Ieſus himſelfe & his moſt faithfull miniſters the Apoſtles taught and deliuered.

Now followeth the ſecond poynt of thoſe which are common to all diuine Seruices, that is, in what language or tongue it is to be performed: wherein the doctrine and practiſe of our Church in *England* is, that it be adminiſtred in a ſpeech knowne, and vnderſtood by all the people.

In which practiſe it is now to bee ſhewed that wee

haue our Religion in this reſpect, in like manner from Chriſt and his Apoſtles, teaching and ordaining ſuch adminiſtration of it.

Chap. III.

Diuine Seruice is to be adminiſtred in a language which the people vnderſtand.

OVr Sauiour Chriſt performed his owne Miniſtery in a ſpeech vnderſtood by all the people; for hee read and expounded the Scriptures to them in a tongue which they vnderſtood, as it appeareth, *Luke* 4. He prayed alſo in like manner, *Iohn* 17.

Further alſo in ſaying, *Heare yee Moyſes and the Prophets*, he commandeth the reading and expoſition of their writings to bee performed in a language that might be vnderſtood; for otherwiſe they could not heare them with any vnderſtanding, but ſhould be as deafe men; whereas his meaning there is, that they ſhould ſo heare, as they might be taught thereby, and forewarned to gouern the courſe of their life, as they might avoyd the torments of hell. Likewiſe hee taught his Diſciples to pray in a tongue which they vnderſtood, and in them, ſo inſtructed all other that ſhould be his Diſciples after, to call vpon God in a ſpeech knowne by them, both in the Forme he taught them ſaying, When ye pray, ſay thus: *Our Father, &c.* and by the direction of that prayer, to make all our petitions priuate and publike.

Inſtituting alſo the Sacrament of Baptiſme, hee com-

ommanded his Diſciples, *To preach the Goſpell vnto all nations, and to baptize ſuch as ſhould beleeue*; which Math. 28. teaching and beleeuing neceſſarily implyeth the vſe of a ſpeech known in the adminiſtration of Baptiſme.

In like manner he inſtituted and adminiſtred the Sacrament of his Supper amongſt his Diſciples in a ſpeech which they vnderſtood, and charged them as oft as they ſhould doe the like, to preach his death vntill his comming againe; wherefore it is plaine, that he intended the Sacraments ſhould not bee dumbe ſhowes and ſpectacles, but that they ſhould bee ſo adminiſtred as the people might know and vnderſtand the meaning of them. Finally, after his aſcenſion, amongſt other ſpiritual graces, he indued the Apoſtles with the guift of tongues, whereby the ſame day they ſpake to the *Iewes* that were then from all nations aſſembled at *Ieruſalem*, the great acts and mighty works of God. Acts 2.

For it is expreſſly written, and that the people maruelled that they heard them ſpeake euery one in the language of the Countrey wherein they had been borne.

By which miraculous guift, beſtowed firſt vpon the Apoſtles, then after vpon many other, and by ſuch vſe of it in teaching the people of euery nation in their owne language, it is manifeſt, that our Sauiour Chriſts ordinance is, that diuine Seruice ſhould bee adminiſtred in a ſpeach vnderſtood by all the people.

This is alſo confirmed in that the Apoſtle *Paul* in his former Epiſtle to the *Corinthians* Chap. 14. ſaith, that the ordinances ſet downe by him in that place (amongſt which this was one, that no man ſhould ſpeake in the Church and Aſſembly of the people

a ſtrange language not vnderſtood by them, except it were interpreted) are the commandements of the Lord, that is, of Ieſus Chriſt. Thus then it appeareth to be the practiſe and ordinance of Chriſt, that diuine Seruice ſhould be adminiſtred in a ſpeech which the people vnderſtand.

Now that the Apoſtles taught the ſame is likewiſe manifeſt: for firſt, that their practiſe was ſuch, appeareth, *Acts* 2. Where hauing receiued the guift of tongues they imployed it rightly to that end for which it was giuen, and ſpake to men of diuers tongues in the language of the Country wherein they were borne. And this was the generall practiſe of the Apoſtles, as appeareth in the booke of their *Acts*.

1 Cor. 14. Now the Apoſtle *Paul* debating this matter at large, not onely teacheth manifeſtly, that all diuine Seruice ſhould bee performed in the Church in a ſpeech which the people vnderſtand, but confirmeth this doctrine by many reaſons. In which diſcourſe it appeareth that diuine Seruice ought to bee adminiſtred to verſe 47. Gods glory. For it being the Lords cõmandemẽt that it ſhould be ſo performed, as the Apoſtle there calleth it, it is for the glory of God, that with all due obedience it be ſo performed: Beſides this, the reaſon of this commandement doth likewiſe proue it, which is, that by ſuch meanes the knowledge of God is enlarged, Acts 2. the great and marueilous workes of God, as his Creation, Prouidence, & redemption of the world by his onely begotten Sonne; his lawes and his commandements, the promiſes of the Goſpell preached in the Word, & ſet out in the Sacraments, which are of forgiueneſſe of ſinnes, of life, and immortality to euery one that beleeueth, and ſuch like; are made knowne to men,

men, to Gods vnſpeakeable glory, as it was by the Apoſtles. By that meanes alſo the people vnderſtand the prayers and thankſgiuing which are made by the miniſter, yeeld therin conſent to ſuch ſervices of God, and together with him, doe God that honor, that thereby they acknowledge all good guifts to come from him, and therefore that they ought to be deſired of him by prayer, and that he is to be glorified for them with all thanksgiuing. Therefore that God may be honoured with all this honor, it behooueth and is neceſſary, that he be ſerued in the Church in a ſpeech that the people vnderſtand.

Furthermore, the edification of the people doth require the ſame, concerning which it is the Lords expreſſe commandement, *That in the Church all things ſhould bee done to their Edification.* 1 Cor. 14. 26.

By edification is meant their furtherance in the knowledge of God, in the vnderſtanding of the Scripture, in faith, in obedience, in comfort, and all Chriſtian duties. But none of theſe can be furthered in the people, if the Miniſter vſe a language which the people doth not vnderſtand. Therefore it is neceſſary for the inſtruction and comfort of the people, that the Scriptures be read and expounded, the Sacraments adminiſtred, the Prayers and thankſgiuing bee made in the Church, in a ſpeech that all the people doth vnderſtand.

On the contrary part, by adminiſtring of diuine Seruice in a ſpeech not vnderſtood by the people, both God is diſhonoured, and the people are ſuffered to periſh.

For touching the firſt point, Gods commandements of the right vſe of his guift: of tongues, of doing all

things in the Church to edification, are broken, God is alſo highly diſhonoured, in that the knowledge of him is kept from the people, that his name is taken in vaine, and Seruice prophaned, and his people ſuffered to periſh in ignorance and diſobedience. Concerning the peoples periſhing by this meanes it is plaine, in that the blind led by the blind muſt needes periſh. By this meanes they doe remaine in their ſinnes, and namely, in the ignorance of God: which howſoeuer the adherents of the Church of *Rome* teach to bee the mother of deuotion, the word of God teacheth to be the iuſt cauſe of error, diſobedience and deſtruction.

Math. 22. 29. Luke 12. 47, 48. For it is ſaid, *that the ſeruant that knoweth not the will of his Maſter ſhall be beaten*, it is ſaid indeed with *few ſtripes* in compariſon of the many ſtripes wherewith they ſhall be beaten *which know their Maſters will and do it not*: but by thoſe *few ſtripes* are meant euerlaſting torments, as the Apoſtle *Paul* teacheth ſaying, *And to you which are troubled, reſt with vs, when the Lord Ieſus ſhall ſhew himſelfe from heauen with his mighty Angels, in flaming fire, rendering vengeance vnto them that doe not know God, and which obey not the Goſpell of our Lord Ieſus Chriſt, which ſhall bee puniſhed with euerlaſting perdition, from the preſence of the Lord and from the glory of his power.*

1 Theſ. 1. 7, 8, 9.

1 Cor. 14. 3, 4. Now as the Church is edified by him that prophecieth, & receiueth inſtruction, exhortation, comfort and direction whereby they may ioyne together in Prayes and thankſgiuing: So on the contrary they want all theſe meanes when diuine Seruice is adminiſtred in a ſtrange tongue which they doe not vnderſtand. For the miniſter ſpeaketh not to them, that is, to their vnderſtanding; and therefore whatſoeuer

haue

heauenly doctrine bee read or deliuered in a ſtrange tongue, the people is nothing inſtructed by it, but departeth from the Church as ignorant of God,& of all godlynes as they came to it. And as hee that is ignorant is not inſtructed in any thing, ſo he that is dull and ſloathfull in his duty to God or man according to Gods commandement, is not furthered by exhortation,nor he that is heauy in heart is not comforted; verſe 16. likewiſe when the miniſter prayeth or giueth thanks, he can neither pray nor giue thanks with him, nor anſwer firly to any thing he pronounceth, becauſe he vnderſtandeth not what it is that he ſayeth.

For this cauſe the Apoſtle ſaith, *that their vnderſtanding remaineth fruiteleſſe*, and that fiue wordes ſpoken to their vnderſtanding,were more worth then many thouſands in that ſort. And in reſpect of the Prophet or miniſter hee ſaith, that in ſo doing, hee ſpeaketh (in regard of any benefit of the people) as verſe 2,9. if hee ſpake into the ayre and his ſpeech vaniſhed away with the winde,without profit to any.

Furthermore he ſayeth, that the miniſter ſo ſpeaking is like one that ſhould ſound a trumpet, or ſtrike a verſe 7,8,9. harpe or anyother Inſtrument without diſtinction of ſounds: whereby he intendeth,that as the people not vnderſtanding could receiue by it no direction in battell,to march or retyre,or in other actions what to doe, or whereunto to prepare and diſpoſe themſelues: So in the ſeruice of God, they know not what they are directed vnto, whether to pray to God,or to giue him thankes, or to what other part of the Seruice of God they are to apply themſelues.

Moreouer, the Apoſtle affirmeth that where this verſe 11.20, diſorder hath place,they are as *Barbarians* one to ano- 23.

ther,

ther, they are as little children in vnderſtanding, yea, they will ſeeme to bee out of thir wits, and deſtitute of common ſence and reaſon.

Finally, the Apoſtle addeth, that to ſpeake to the people in a language they doe not vnderſtand, is a token and ſigne of Gods wrath and anger to them. Which may be eaſily vnderſtood by ſome like thing in our life with men. For if a ſeruant or a ſonne that hath offended his Lord and Father, or a ſubiect that hath tranſgreſſed the lawes of his Prince, ſhould preſent himſelfe to him to craue pardon of his offence, and to pray to vnderſtand his pleaſure, that hee may performe it in time to come; if that Lord, that Father, or that King ſhall not graciouſly comfort his ſupplyant, but ſpeake to him in a tongue that hee vnderſtandeth not, and ſo diſmiſſe him, is not that a manifeſt ſigne of his anger and indignation? Euen ſo when any aſſembly of Chriſtian people ſhall gather themſelues together, to preſent thēſelues to God, to craue of him grace & pardon for their ſins, to offer their petitions and ſeruice to him, it muſt needes bee an heauy and vncomfortable token vnto them of Gods high diſpleaſure toward them, when hee vouchſafeth not to ſpeake any gracious words vnto them that they can vnderſtand, but ſpeaketh to them in a ſtrange language. Heereby therefore it appeareth, that to haue diuine Seruice adminiſtred in a tongue not vnderſtood by the people, is contrary to the doctrine of our Sauiour Chriſt and his Apoſtles; yea, and that it is childiſh, barbarous, and contrary to cōmon ſence and reaſon, vnprofitable for the people, yea a hinderance to them, and a meanes to keepe them in ignorance, and all vngodlyneſſe, and a ſigne of Gods indignation againſt

againſt them, and a high diſhonor to almighty God by the tranſgeſſion of his commandements, and taking his name in vaine. Contrariwiſe heereby it appeareth, that to adminiſter diuine Seruice in a tongue vnderſtood by the people, is profitable for them, and fit to further them in the knowledge, faith, and obedience of God; and as honorable to God by making knowne his goodneſſe, mercy, Iuſtice, greatneſſe, and perfection in all reſpects vnto his Church and people. This is confirmed alſo at large by the Apoſtle *Paul*, in his former Epiſtle to the *Corinthians* Chap. 14, as it hath beene declared. Hereunto may bee added that it appeareth by the 33, and 36. verſes, that the Apoſtle ordayned thus in all other Churches that were taught by him, and that the Church of *Corinth*, in that diſorder, differed both from the Church of *Ieruſalem* and from all other Churches that at that time had receiued the Goſpell.

Further alſo it appeareth, that in all ages before, the true Church ſerued God with knowledge and vnderſtanding of that was taught them, and yeelded to God their Seruice in ſuch ſort as they knew what duty it was, which they performed vnto him. For firſt almighty God himſelfe deliuered the two tables of the tenne commandements, in that ſpeach which the people vnderſtood.

After alſo by his commandement often times repeated, both *Moyſes*, and the Prieſts, are charged to teach the people to heare and know, learne and obſerue, the law of God. Particularly the law commanded that the King ſhould write the coppy of the law in a booke, coppied out of that booke which was kept by the leuitical Prieſts, wherein he is charged to reade

Exo. 19, 9. Exo. 20. 18. 19. Deut. 5, 10, 11 28, 29. 30, &c. Deut. 6, 1, 2, 3. &c.

chap. 17. 18, 19. Deut 12. 1. 27. 1. &c. 29. 1. &c. all the dayes of his life, that he may learne to feare the Lord his God, and to obſerue and doe all his commandements. In many places of the bookes of *Moyſes*, and eſpecially in the booke of *Deut.* it is ſayd, that *Moyſes* taught all the people the commandements and ſtatutes which the Lord had deliuered vnto him.

Ioſ. 1. 10, 11. &c. *Ioſuah* in like manner dealt with all the people, inſtructing and exhorting them to the obſeruation of the ſtatutes which God had deliuered vnto them.

1 Chron. 16. 2, 3, 5, 6, 37. In the like manner did *Dauid*, and all the Prophets, deliuering *Pſalmes* and other bookes of Scriptures in the *Hebrew* tongue for the publique vſe of the Church of *Iſraell*, which they had indited in the *Hebrew* tongue, the common ſpeech of all the people.

1 Chron. 25. 2, 3, & 28. 8. &c. Likewiſe *Solomon*, *Dauids* ſon, at the dedication of the Temple which hee had builded, made his ſolemne prayers and publique ſupplications vnto God, in the

1 Kings 8. 55, 57, 58, 61, 62. hearing of all the people, in their owne *Hebrew* tongue which they beſt vnderſtood.

2 Kings 22. 11 & 23. 2, 3. &c. And of *Ioſias* it is alſo particularly recorded, that hee read in the hearing of all the people from the greateſt to the leaſt of them, all the words of Gods Couenant which had beene found in the houſe of the Lord.

Ezra 8. 21 & 9. 5, 6, & 10. 1. After the captiuity alſo wee reade, that *Ezra* at a publique feaſt once or twice made his earneſt ſupplication vnto God for all the people, they hearing and ſo vnderſtanding him, that men, women, and children, wept and lamented exceedingly.

And in the booke of *Nehemiah* it is written, *Ezra* did reade the booke of the law of God from morning to mid-day before all the people, men, women, and

and all, that for vnderſtanding were fit to heare, and that all the people was attentiue to the booke of the law, and when *Ezra* bleſſed, all the people ſaid *Amen*, *Amen*, with lifting vp their hands, and bowing downe their heads, they worſhipped God with their faces towards the ground. Nehe. 8. 2, 3, 4, 5, 9, 10, &c.

In the time of our Sauiour Chriſt, the Apoſtle *Iames* ſayth, *Moyſes was read and preached euery Sabbath in the Synagogues*, of which cuſtome wee reade an example in the 13 of the *Acts*, where it is ſaid, *that after the reading of the law and the Prophets, Paul and Barnabas were willed to exhort the people.* Acts 15. 21. & 13. 15.

Of the example of our Sauiour Chriſt, it is expreſly written, as hath beene touched before, that hee entred into the Synagogue of *Nazareth* vpon the ſabbath day as his manner was, and there ſtanding vp to reade, when the booke of the Prophet *Eſay* had beene deliuered to him, hee opened it and read that which is written in the begining of the 61 Chap. of that Prophecy. And further that hauing deliuered againe the booke, hee ſate downe, and the eyes of all that were in the Synogogue were bent vpon him. To whom hauing ſayd, that that Scripture was fulfiled that day in their hearing, they all bare him witneſſe that it was ſo, and maruelled at the ſpeeches full of grace that proceeded out of his mouth. Luke 4. 16, 17, 21, 22.

The like practiſe of the Apoſtles in their Liturgie and publique miniſtry in the Church at *Ieruſalem* appeareth in the booke of the *Acts*, and namely, in theſe places *Acts* 2, 4, 7, 8, 14, 22, 37, 38. 40, 41, 42, 46, 47. Throughout the ſame booke, and likewiſe in all Epiſtles of the Apoſtles it is playne, that this was their practiſe amongſt the diſperſed *Iewes* and the

Churches of the *Gentiles*, as of the *Romanes*, *Corinthians*, and the reſt; yea that they did ſo ordaine in all Churches in their time, 1 *Cor.* 14. 33, 36, 37.

For the time ſucceeding, it appeareth by the Apologeticall writings of *Iuſtin Martyr*, *Tertullian*, and others, that the Liturgies in their time, were ſuch as the people vnderſtood. The like appeareth in *Ierome*, who was ſo deſirous to further the knowledge of Religion in the common ſort, as hee tranſlated the Scriptures, into the *Dalmaticall*, & *Sclauonian* tongue, for the vſe of his Country men.

Origens Hexapla and Octopla bookes, ſetting out the Scripture in ſo many diuers tranſlations, witneſſe the like care and deſire in him. And of others, *Auguſtine* writeth, that the Latine tranſlations were not to be numbred. The Liturgies that go vnder the name of *Baſil*, and *Chryſoſtome*, declare alſo, that in the time wherein they were written, when ſoeuer it was (for they cannot be of their time, but latter) the Church vnderſtood the Scripture, Prayer, Thankeſgiuing, and other parts of diuine Seruice that was adminiſtred amongſt them. And in the Eaſt Church it continued ſo a long time, as appeareth by many exhortations of *Chryſoſtome*, and other of the *Grecke* Teachers, to the reading of the Scriptures, and by ſome parts of the Liturgie, whereof mention is made in their writings. So did it likewiſe long continue in the Weſt Church, euen till almoſt all things were corrupted, and that darkeneſſe had ouercaſt the face of the heauens, and taken the light thereof from theſe parts of the earth; namely, in the Church of *Rome*: which howſoeuer it hath preuailed and continued a long time in diuers parts, and eſpecially in theſe of the Weſt; yet in this bleſ-

bleſſed age of reformation, it hath pleaſed God to driue away that darkeneſſe, and to cauſe the light of his countenance ſo comfortably to ſhine vnto vs againe, as that now in our owne tongue Gods holy word is read and expounded vnto vs, the Sacraments adminiſtred, Prayers, and thankſgiuinges are offered vp vnto God, and the whole Seruice of God in *England* is performed in a ſpeech which all our *Engliſh* people vnderſtand. In which reſpect it hath beene proued, that our Religion in *England*, is that which was taught by our Sauiour Chriſt and his holy Apoſtles. And thus much may ſuffiſe alſo for this poynt, being the ſecond generall here conſidered in all Diuine Seruice.

Chap. IIII.

Of the reading and expounding to the people the word of God, and not the Legends and fables of men.

Now it followeth to proceed to declare the like in the ſundry parts of Gods Seruice. The chiefe parts of diuine Seruice (as the Apoſtles teach, ſpeaking of their miniſtry to whom firſt the diſpenſation of Chriſtian Religion, and of the myſteries of God, and the whole adminiſtration of Gods Seruice then was committed) conſiſteth in the Word of God, whereunto belong the Sacraments as viſible words, ſetting out the ſame doctrine of the Goſpel; and in Prayer whereunto alſo thankſgiuing is to be referred. For thus are performed whatſoeuer the Miniſters are to declare vnto the Church in Gods behalfe, and what duty and ſeruice the Church offereth vnto God on their part. Wherefore all Diuine Seruice conſiſting in theſe two principall

partes; and the former hereof being the administration of the word, and that first in the reading and expounding of the Scriptures: the next thing to bee shewed is, that our Religion and seruice of God in *England*, in that concerneth the reading and expounding the word of God and no Legends or fables, is such as was taught by Iesus Christ and his Apostles.

For clearing whereof, it is first to be vnderstood, that in *England* it is appointed that the holy Scriptures, the writings of *Moyses*, the Prophets, and Apostles, be read vnto the people, and not any Legends of Saints (as they are called) or other like vncertaine or fabulous writings, as haue beene vsed and commanded to bee read in the churches subiect to the Sea of *Rome*. Now thus to serue God, that our Sauiour Christ, and his Apostles, haue taught, may appeare by their doctrine and practise.

Luke 16. 29, 31. Our Sauiour Christ saith by *Abraham*, They haue *Moyses* and the Prophets, heare they them. And againe, If they heare not *Moyses* and the Prophets, they would not bee perswaded, no although one should rise from the dead. Againe, hee sayth, *Search ye the Scriptures*, & *Ye are deceiued because ye know not the Scriptures*. And how often doth he say, *Haue ye not heard, how reade you?* and with many like speeches referring them to the Doctrine of the Scriptures, declareth the ordinance of God, the duty of the people, and the practise of the Church at that time, to haue beene such, as that in the publique assemblies that which was read and taught the people was the word of God, and not any fables of the Iewes.

Iohn 5. 39. Math. 22. 29. Math. 12. 3. 7. & 21. 16, 42.

Luke 4. 16, 31 Further also the practise of our Sauiour was agreeable thereunto, for it is noted to haue beene his manner

ner and cuſtome, vpon the Sabbath dayes, wherein *Moyſes* was read and expounded vnto the Church, to enter into the Synagogues and to teach the people.

Now this cuſtome of his in one place, is ſo particularly reported, as that it is ſaid that hee came to *Nazareth* where hee had beene brought vp, and entered according as he had beene wont into the Synagogue vpon the Sabbath day, and ſtood vp to reade; then there was deliuered vnto him the booke of *Eſay* the Prophet, which he hauing vnfolded & opened, found the place where it was written, *The Spirit of God, &c.* verſe 17. Which text after hee had read, hee expounded vnto them, and out of it preached the Goſpell of the kingdome of God vnto them.

And it is further added, that the people heard him and the eyes of all that were in the Synagogue were faſtned vpon him: By which place it is manifeſt that our Sauiour Chriſt by this example and cuſtome of verſe 20. his, did reade and expound the word of God, the writings of the holy Scriptures giuen by diuine inſpiration, which are the bookes that ought to be read and expounded and preached vpon in all Chriſtian Churches, and not vaine diſcourſes ſuch as the Apoſtle calleth old wiues tales.

This alſo was the doctrine and vſe of the Apoſtles: For being followers of Chriſt, all their Doctrine was out of the Scriptures, as it appeareth by that is ſayd *Acts* 2.42. That the Church continued in the Doctrine of the Apoſtles.

And in the ſame Chap. the Apoſtle *Peter*, is ſhewed to haue taught the Doctrine of the reſurrection of Chriſt, out of the *Pſalmes*: Likewiſe the ſame Apoſtle

2 Pet.1.19. poſtle writing to the diſperſed *Iewes*, doth commend them for attending to the words of the Pro-
Ephe.2.20. phets.. Likewiſe by the Apoſtle *Paul*, it is written, *that the Church is builded vpon the foundation of the Apoſtles and Prophets, Ieſus Chriſt being the low corner-ſtone*; which is ſpoken, in reſpect of their Doctrine preached by them, in their time, and after for the ſubſtance of it ſet downe in writing by the will of God, for the vſe of the Church for euer.

Rom.15.4. This appeareth alſo, in that the Scripture giuen by the inſpiration of God, is ſayd, to bee that which is
2.Tim.3.16. 17. written, *to teach vs, to comfort, to reforme, to rebuke, and to inſtruct in all righteouſneſſe, to make a man wiſe to Saluation by faith in Chriſt, and to make the man of God perfect, fully furniſhed for any good worke.* Therefore according to the auncient ordinance of God,
Act.15.21. *Moyſes* (that is, the Law and bookes written by *Moyſes*) were vſed to bee read (as the Apoſtle *Iames* teſtifieth) euery Sabbath day in the Synagogues. The writings of the Prophets alſo were ſo read amongſt them, as it appeareth by that is written *Acts* 13. that after the reading of the Law, and of the Prophets, the Apoſtle *Paul* preached in the Synagogue at *Antioche*. And of the ſame Apoſtle it is ſayd, that he confirmed Ieſus to bee Chriſt; that is, the *Meſſias* promiſed of God, by proofes taken out of the Scrip-
Act.26.22. tures, and as hee teſtifieth of him ſelfe, hee taught nothing beſides that, which had bin taught before in the Law, and in the Prophets.

Thus by all theſe euidences it is manifeſt, that our Religion in *England*, concerning this part of the Seruice of God, is the ſame which was taught by our Sauiour Chriſt, and by his Apoſtles, *viz.* in that

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the holy Scriptures are publiquely read vnto the people, and also the people is taught Christian Religion by the expounding and preaching of the same vnto them; and that no fooliſh fables, nor old wiues tales, are read vnto them, as they are read vnto the people vnder the Popes gouernement, which ought not to bee.

Of this ſort are the Legends of Saints, and namely *Legenda aurea*, that is, the golden Legend, containing a report of the Liues and miracles of Saints. But howſoeuer they haue named it a golden booke, yet ſome of their owne writers of beſt iudgement, (as *Ludouicus Vines*) cenſure it for a booke written by a man of a leaden heart, (which is for the baſeneſſe of the reports, that are without wit or reaſon) and of a braſen forehead, which is for the ſhameleſſe and impudent boldneſſe, reporting things ſo fabulous and incredible; It needeth not to proue this by ſundry particulars.

This is playne, by ſtrange deuiſes and reports, concerning perſons that neuer were, for any thing that appeareth by any ſtory of credit, as of S^t. *George*, S^t. *Chriſtopher* S^t. *Catherine* and ſuch like fictions, deuices for inſtructions of life, as *Eſops* Fables were for morals. It is likewiſe manifeſt in many other of ſuch as haue beene, and are mentioned by Hiſtoriographers, but the reports there made of them, are ſo incredible, ſo fabulous, ſo homely, and ſo ridiculous, as they are not tollerable to bee read in any moſt baſe company, much leſſe in the Eccleſiaſticall aſſemblies, of a people profeſſing to come together to learne to know the will of God, and to offer vnto him their ſeruice and prayers.

Now that ſuch things ought not to bee read in the Church, is manifeſt, becauſe the Lord forbiddeth to adde to his word, and hee hath giuen no commandement of hearing any but his owne Sonne, of whom it is ſaid, *Heare yee him.* The Scriptures of Diuine inſpiration, are the onely light that God hath giuen vs to bee directed by, in things concerning his Seruice; For of them onely it is ſayd, *That they are a Lanterne vnto our feet, and a light vnto our ſteps.* That *they are written for our learning*, Rom. 15.4. *That by patience and conſolation of the Scripture, wee might haue hope.* Likewiſe, wee are taught, *That the Scriptures are able to make a man wiſe to ſaluation by faith which is in Chriſt Ieſus*; and finally, that they are of vſe, *for doctrine, reproofe, reformation, and inſtruction in righteouſneſſe, that the man of God may bee made perfect, and fully accompliſhed for euery good worke and duty.* But on the contrary part, there is expreſſe Charge giuen, not to attend to fables, which are alſo called prophane fables, *Ieuiſh* fables, and old wiues tales, whereof the Apoſtle giueth ſo much greater charge becauſe hee did foreſee and propheſie, that ſuch times would come in the Church, that men would turne away their eares from hearing ſound Doctrine, and would turne them to the hearing of tales and fables. And as this part of the myſtery of iniquities was then foreſhewed, ſo after it mightily preuailed, and yet doth in the Church of *Rome*, but not of many ages after the Apoſtles time. For *Iuſtin Martyr* reporting to the Emperour *Antoninus*, the order of diuine Seruice vſed by the Churches of Chriſt in his time, ſayth, that they read the writings of the Prophets and Apoſtles, and after had exhor-

Deut. 4. 2.
Math. 17. 5.
Pſal. 19.
2 Tim. 3. 15.
2 Tim. 3. 16, 17.
1 Tim. 1. 4. & 4. 7.
2 Tim. 4. 3 4.
Tit. 1. 14.

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tations made vnto them, grounded vpon the ſame. Likewiſe *Tertullian* declareth after his report of the Prayers of the Church, that they met together alſo to heare the reading of the Scriptures, for faith he, *with ſuch holy voyces* (meaning the Scriptures) *wee feede our faith, raiſe our hope, faſten our confidence, and ſtrengthen good order by often mention of the precepts,* and further ſaith, *that they had alſo exhortation and reproofes, and exerciſe of diuine Cenſures.* *Lib. apologet.*

After when by proceſſe of time ſuch corruptiõ entered, as that other writings beſides the holy Scriptures began to bee read in the Church, a Councell held at *Carthage* for the reforming of ſuch diſorder; ordained *That nothing beſides the holy Scriptures ſhould bee read in the Churches vnder the name of the holy bookes.* Notwithſtanding the myſtery of iniquity ſo preuailed with time, that in the Churches ſubiect to the Sea of *Rome*, vnder pretence of the liues and miracles of Saints, moſt ſottiſh and fooliſh fables and tales were publiquely read in the Church vnto the people, wherein it cannot bee vttered, what wrong was done to God, and to his Church. *What hath chaffe to doe with wheate?* ſaith the Prophet *Ieremy*, Chap. 23. verſe 28. For the Lord hath ordayned, that his people ſhould bee fedd with his holy word as with the fineſt wheate, yea, as with *Manna*, the bread of heauen, and they withholding it from the people of God, and keeping it ſhut vp vnder a ſtrange language, feede the people with ſuch fables and follies as with chaffe, yea, as with draffe more fit for ſwine. 2. Coun. of Carthage, ca. 47. Ier. 23. 28.

The word of God is alſo a fountaine of liuing water, at which the people of God may be refreſhed with comfort, but they filled vp thoſe Springes of

Ier.2.13 life, and ſent them to drinke at pits of their owne diggings which could hold no water, and as it were to the filthy channels of the ſtreets, to fetch their drinke there. *Should not a people aske counſel of their God? ſhould they goe for counſell from the liuing to the dead.*

Conſult they with the Law and the teſtimony (ſayth Eſay,8.19,20 the Prophet *Eſay*) *they which aduiſe otherwiſe, is there any ſparke of light in any of them?* Now to conſult with the Scripture which is giuen by Gods inſpiration, is to conſult with God, neither is there now any other ordinary meanes to conſult with God but by his holy word. Therefore all other meanes to conſult are forbidden and reputed, as if a man that vſed them did aske counſell (as *Saul* pretended) of the dead.

I came vnto you, ſayth our Sauiour, *in my Fathers name, and you did not receiue mee*, but if one come to Ioh.5.43. you in his owne name, you will receiue him: And thus it is with thoſe that receiue not the holy Scriptures, that are the word of Chriſt, except it bee in an vnknowne tongue; but reade fables and tales to the people, in a ſpeech which they all vnderſtand. It is a maruaile that the Sea of *Rome* is not aſhamed of this enormity vnto this day, but that in ſtead of Gods holy word, that conuerteth and comforteth the ſoule, they reade to the people ſuch ridiculous follies as peruert and deſtroy the ſoule: But howſoeuer they doe thus highly diſhonour God herein, it is manifeſt, by that which hath bin ſaid, that our Religion in *England*, in this poynt alſo of reading Gods word, and not ridiculous tales to the Church of God, is the ſame which was taught by our Sauiour Chriſt and his Apoſtles.

CHAP.

CHAP. V.
Of Preaching.

IN *England* as wee haue the word of God publiquely read in the Church, and not any tales and follies; ſo hath it beene alwayes the endeauour of our Church, that the ſame word of God might bee alſo expounded vnto the people, that ſo they might bee taught to know the Articles of true Chriſtian Religion, with the grounds thereof deliuered in the holy Scriptures, and haue it applied to their inſtruction in godlineſſe, to the reproofe of the diſobedient, to the comfort of the comfortleſſe, and to euery good vſe for which God hath ordained it. To this end, at the ordination of Miniſters, they are earneſtly exhorted to the performance of this duty, and there are many bountifull allowances in diuers parts of the Realme aſſigned for Preachers to attend vpon that Seruice.

In performance whereof there are alſo required two things. The one is that the Doctrine be ſound, that is, holy, and grounded vpon the Scriptures; The other, that this duty bee performed with all faithfulneſſe and diligence. Now in all theſe points alſo, our Religion is the ſame which was taught by our Sauiour Chriſt and by his Apoſtles. For our Sauiour leauing his commiſſion with his Apoſtles for publiſhing of his Goſpell, ſaid, *Teach yee all nations*, and *Teach them to obſerue whatſoeuer I haue giuen you in charge.* Tit. 2. 8. 2 Tim. 3, 4. 2 Tim. 4. 1, 2. Math. 28. 19, 20.

Likewiſe before that time, he had ſaid vnto them,

who is a faithfull and prudent ſteward, whom the Lord ſhall ſet ouer his houſhold that hee may giue them their portion in due ſeaſon: *Bleſſed ſhall that ſeruant bee whom the Lord at his comming ſhall finde ſo doing*, I tell you truely hee will ſet him ouer all his goods.

Luke, 12.42. 43.44.

This appeareth alſo in the earneſt charge thrice giuen and repeated at one time to *Peter*, that as hee loued the Lord, *hee ſhould feede his ſheepe*. Likewiſe the Apoſtle *Paul* chargeth *Titus* to preach the wholeſome word that cannot bee condemned, and to ſee that there bee integrity and incorruption in his Doctrine.

Ioſh.21.15, 16.17. Tit.2.8. Tit.2.7.

And writing to *Timothy* he exhorteth him with a moſt earneſt conteſtation before God, and the Lord Ieſus Chriſt, that is to iudge both the quicke and the dead at his illuſtrous comming, and in his kingdome, that hee preach the word, bee inſtant ſeaſonably and vnſeaſonably, and ſo forth. So the Apoſtle *Peter* with a like conteſtation exhorteth the Elders of the diſperſed *Iewes* to feede the flocke of God that was with them, willingly and with a ready and cheerefull minde, and promiſing them ſo doing to receiue at the appearing of the Arch-Paſtor a Garland that ſhall not wither, or of Flower-gentle whoſe beauty and colour doth not fade nor wither away. Thus it is proued that our Sauiour Chriſt and his Apoſtles haue taught, that the word of God ſhould bee preached to the people, and that the Doctrine deliuered out of it, ſhould bee ſound, holy, and warranted by the Scripture, and that the ſame ought to bee preached with all faithfull care, and diligence. Therefore what godly care and endeauor is amongſt vs

2 Tim.4.1,2.

1 Pet.5.1,2. 4.

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in theſe reſpects, is according to the Doctrine taught by Chriſt himſelfe and his Apoſtles.

And of ſuch care, many Iniunctions, Conſtitutions, Canons, Statutes, and Acts of Parlament, made both for the aduancement of preaching of Gods word, and alſo for the faithfull diligence of the Miniſters therein, doe plentifully teſtifie. But eſpecially thoſe are moſt worthy honor, which prouide for the ſincerity and ſoundneſſe of the Doctrine of faith, and of the Sacraments, ſet downe in the booke of Articles, agreed vpon in the Conuocation, in the yeere of our Lord 1562. and in the 13 yeere of the reigne of our late gracious Queene, ordained to bee acknowledged ſound and holy, as it is by ſuch as ſhall take ordinary care and charge of ſoules within the Church of *England*. All which Articles haue beene often Iuſtified by many learned Treatiſes ioyntly and ſeuerally concerning them. For which cauſe it ſeemeth not needfull vpon occaſion to enter into the debating and prouing of them (which would aske a long time) eſpecially of the errors of the Sea of *Rome* which are very many, & were withall to bee confuted.

But if particular queſtions be moued of any one of them, no neceſſary duty ſhall bee wanting, to proue the truth and ſoundneſſe of that may bee doubted of, and to diſproue any error that may bee maintained againſt it. For this time, & the poynt that is in hand, it may ſuffice heere to haue mentioned the care of our Church in *England*, that the word of God bee not onely read, but alſo expounded vnto the people, and that by warrant of the ſame, they may bee taught the truth of Chriſtian Religion, and that with

with all faithfullneſſe and diligence, and that herein our Religion is the ſame which Chriſt and his Apoſtles taught and deliuered vnto vs.

On the contrary part, exceeding great is the corruption of the Church of *Rome* in this behalfe. Firſt, in that there haue beene of many ages ſo many errours as haue beene diſcouered in their Doctrine, & yet they haue confirmed the ſame by their laſt Councell holden at *Trent*, and doe ſtill maintaine the ſame, both by their continuall writings, and alſo at ſuch times as they pretend to preach the Goſpell of Chriſt vnto the people; Further alſo, how violently ſoeuer they contend that all their Doctrine is true, yet haue they little care to inſtruct the people in it. This appeareth, in that it is a Doctrine which they teach and hold, that ignorance is the mother of deuotion. Likewiſe, in that they neither reade the word of God publiquely to the people in a knowne Language, nor ſuffer them priuately ſo to reade it. This appeareth alſo by that their pariſh Prieſts are generally ſo ignorant, as hardly one Preacher can bee found amongſt them in a great Country. Finally their diſpenſations for nonreſidency, and for multiplying of benefices, and for attendance vpon other perſons, and matters, are ſo ordinary, that it manifeſtly declareth, as experience alſo hath taught, & yet doth in moſt places, that it is one of the leaſt cares that they haue by Preaching to inſtruct the people.

Whereby it is plaine, that heerein they are departed from the doctrine & practiſe, inſtitution & ordi-
Luk 21. 37, 38. and 4. 15. nance of Chriſt & his Apoſtles. For of their continuall attendance vpon this duty, their earneſt charges

to

to all Miniſters of the Goſpell, there are manifeſt teſtimonies in the Scriptures, from whoſe examples and commandements they ſwaruing ſo farre, declare that they little remember or regard the earneſt obteſtation of the Apoſtle made before God and the Lord Ieſus Chriſt, and with mention of his glorious Kingdome with comming to iudge the quick and the dead. They little regard the great charge giuen by our Sauiour Chriſt to the Apoſtle *Peter*, that as he loued him he ſhould feed his ſheepe. Finally they ſmally regard either the promiſe of the Garland that neuer withereth, or the threatning of the puniſhment of the vnfaithful ſeruant, that is to bee cut in two, and to receiue his portion with Hypocrits and Infidels. Thus as theſe enormities are iuſtly reprooued, ſo our contrary proceedings in *England* are iuſtified in the care that is held, that the doctrine preached ſhould bee holy and true, and that the preachers ſhould faithfully and diligently inſtruct the people in the ſame. And thus much of the word of God both read and preached in our Churches in *England*.

Act.10.18. 19,10.21.26. 27,28,29.30. 31.32. 1,Pet.5.2.3. 4. 2,Tim.4.1.2. Ioh.21.15,16. 17.

Chap. VI.

Of Sacraments.

NExt followeth to conſider of the Sacraments and of prayer. Concerning the Sacraments, our Church in *England* doth profeſſe, that they are in nature holy ſignes and ſeales of the doctrine of the Goſpell, and of the righteouſneſſe that is

by faith thereof. In number alſo wee profeſſe that there are two: *viz.* Baptiſme and the Lords Supper. And that our Religion herein is that which Chriſt and his Apoſtles taught, is thus proued. That Ieſus Chriſt ordayned theſe two Sacraments, is moſt manifeſt in the Goſpell, wherein is declared, both that Chriſt ordained theſe two, and in what manner hee appoynted them to bee adminiſtred. We reade alſo in the Goſpell, and in other bookes of the new Teſtament, that the Apoſtles accordingly did adminiſter them both.

Math 28.19, 20. & 26.26

But of any other Sacrament wee reade not, that either our Sauiour Chriſt miniſtred and ordained any, nor that the Apoſtles did adminiſter any other. As for thoſe fiue which the Sea of *Rome* addeth to the number of the Sacraments, ſome of them wee acknowledge to bee holy ordinances, and ſtates of life, allowed in the Scripture, but haue not like nature with Baptiſme and the Lords Supper; and ſome haue beene brought into the Church vpon a corrupt following of examples not intended for Sacraments.

But becauſe this queſtion is at large debated in anſwer to another queſtion concerning this matter, it may ſuffice to haue ſaid thus much in generall touching the Sacraments.

Concerning the Sacraments as farre as we differ from the Sea of *Rome* and haue reformed the abuſes thereof in the adminiſtration of them, wee adminiſter them in the *Engliſh* ſpeech, with declaration of the chiefe doctrines ſigned by them, wherein our Religion and practiſe is according to the word of God. For it hath beene Gods good pleaſure alwayes,

that

that the Sacraments ſhould not be as dumbe ſhewes and ſpectacles, but ſo adminiſtred as the people might bee taught to vnderſtand what were the Doctrines that were ſigned and confirmed by them.

This was alſo the Doctrine of our Sauiour Chriſt, as appeareth by this that giuing charge to his Apoſtles heereof, he ſaith, *Teach all Nations, baptiſing them*, declaring thereby that the meaning and Doctrine for confirmation whereof hee ordained Baptiſme, ſhould bee declared. And of the Sacrament of his Supper, ſaith, *As oft as yee doe this, ſhew forth the Lords death till he come.* And againe, *Doe yee this in remembrance of me.* Now Chriſt taught the Doctrine of that ordinance which hee there inſtituted and deliuered. Such was alſo the Doctrine of the Apoſtles in all places of the New Teſtament, that make mention of their Doctrine and adminiſtration of the Sacraments of Baptiſme, and of the Lords Supper.

Math.28.19.

1 Cor.11.26.

Act.2.38.41 & 10.47.48. Act.20.7.

Chap. VII.

Of Baptiſme.

PArticularly concerning Baptiſme, wee adminiſter it without adding thereunto exorciſme, or adiuring the diuell to goe out of the child. Becauſe it is not written that our Sauiour Chriſt and his Apoſtles vſed any ſuch ceremony, or appointed any ſuch to be vſed in the adminiſtration of it. Further alſo becauſe it is a ſuperſtitious ceremony in ſundry reſpects and grounded vpon a falſe ſuppoſition, that the infants that are to bee baptized are poſſeſſed with the diuell.

Math.19.14. For our Sauiour ſaith that *Theirs is the kingdome of*
1 Cor.7.14. *heauen.* And the Apoſtle *Paul* ſaith that *The children of Chriſtian Parents are holy*: yea though but one of their Parents be a Chriſtian and faithfull.

And wee adminiſter Baptizme without exorciſme or adiuration; ſo doe wee likewiſe without ſalt, ſpittle, creame, honny, oyle, Chriſme, Candle light &c. Which Ceremonies wee doe not vſe in the adminiſtration of Baptizme. 1. Becauſe there is neither commandement nor example of the vſe of any of them giuen in the Scriptures by our Sauiour Chriſt and his Apoſtles. 2. Becauſe wee haue ſufficient commandement in the Scriptures for the adminiſtration of it, that is, without any of theſe. 3. Becauſe
Act.2.41 and 10,48. & 16 33. wee haue many examples in the Scripture of ſuch as were lawfully and duly baptized without the vſe of any of theſe. 4. Theſe are the deuices of men, added to the ordinances of Chriſt, and to the worſhip of God, according to which inuentions it is not lawfull to ſerue God. Thus it appeareth that our Religion in this part alſo is according to the Doctrine and practice of our Sauiour Chriſt and his Apoſtles.

Chap. VIII.
Of the Lords Supper.

NExt followeth now to ſpeake of the Lords Supper, which is the other Sacrament of the new Teſtament. In the adminiſtration of which Sacrament, the order vſed by the Church of *England*, is, after due preparation by

by euery ones tryall of themſelues in faith and repentance, to adminiſter it with declaration of the inſtitution of Chriſt, and of the doctrine ſigned and confirmed by it in the *Engliſh* tongue, that all the people may vnderſtand.

We doe alſo adminiſter it in both kinds, of bread and wine. Further the miniſter doth take the bread and giue thanks, breake it and deliuer it to the communicants. Likewiſe hee taketh the cup and after thanks-giuing, powreth out the wine in the cup to bee deliuered to all that are to bee partakers of the communion. The people that doe communicate receiue the bread and eate it, and the wine likewiſe, and drinke it.

Now the end and vſe of all this is added hereunto, which is in generall the ſolemne commemoration of the death of Chriſt. In particular, and that firſt in regard of God, and of his Sonne Ieſus Chriſt, to magnifie the goodneſſe of God, in not ſparing to giue his onely begotten Sonne for the redemption of the world; and to giue him moſt due thankes for ſuch his vnſpeakable grace and mercy. It is likewiſe to glorifie our Sauiour Chriſt, and to giue thankes for his exceeding loue to mankind, in that for our redemption, he hath vouchſafed to humble himſelfe to take vpon him our nature and the forme of a Seruant, and in that nature to humble himſelfe for vs euen to the death, and that the accurſſed death of the Croſſe.

In reſpect of men. *viz.* both of all other to profeſſe our Chriſtian faith; and alſo in regard of our ſelues, that our faith and by it our Communion with Chriſt may be increaſed, whereby wee may bee

made more and more partakers of him, and of all his benefits, both of grace in this life, namely of the forgiueneſſe of ſinnes, of ſanctification, of gifts needfull for our particular calling, and in the world to come of euerlaſting life and glory. Finally, that theſe things being thus performed with thankſgiueings and petitions for our ſelues, and the whole militant Church of Chriſt, agreeably to Gods word, and that ſacred action, the whole adminiſtration is finiſhed to the glory of God, and the edification of ſuch as haue beene partakers of that holy table.

In all which adminiſtration there is nothing but that was taught and done by our Sauiour Chriſt and his Apoſtles. For our Sauiour at the firſt inſtitution of his holy Supper, deliuered the Doctrine which hee intended ſhould be confirmed by it, and that in a ſpeech vnderſtood by his Diſciples, and gaue commandement vnto them to doe the like, and to ſhew forth by it, the comemmoration of his death vntill his coming againe. In like manner did the Apoſtles. For the Euangeliſt *Luke* reporting that the Diſciples continued in the doctrine of the Apoſtles in communication, in breaking of bread, and in prayers; declareth that the Apoſtles ioyned Doctrine with the adminiſtration of this Sacrament, and with prayer, & all the actions of that ſpirituall communion and ſocietie, which the Church of Chriſt at *Ieruſalem* had together. The like appeareth in the Apoſtle *Paul*, both in that hee profeſſeth to haue deliuered to the *Corinthians* concerning this Sacrament, that which hee had receiued of the Lord, and more particularly by that long ſpeech which hee had at *Troas*, before the adminiſtration of this Sacrament, there alſo

Math.26.26, &c.
Mark.14.22, &c.
Luk.22.4,19, &c.
1,Cor.11,22. 23,&c.
Act.2.42.
1,Cor.11.23.
Act.20,7. Act.2,42.

alſo noted and comprehended vnder breaking of bread. Moreouer concerning the adminiſtration in both kinds, it is moſt manifeſt by the ſtory of the Goſpel, and by the writing of the Apoſtle *Paul*, that Ieſus Chriſt tooke bread, and brake it, and gaue it to his Diſciples; and likewiſe that he tooke wine, and hauing giuen thanks, not only gaue it to the Diſciples to drinke, but with theſe expreſſe words, *Drinke yee all of this*. Whereby it is moſt plaine that our adminiſtration of the Lords Supper, in both kinds, is according to that the Lord himſelfe did at the firſt inſtitution of it. Yea it is alſo according to that hee commanded after to bee done, in that he ſaid, *Doe yee this in remembrance of mee*; And more particularly concerning the cup; *Drinke yee all of this*. Which being the Doctrine, practice, and commandement of the Lord himſelfe, it cannot be doubted but the Apoſtles did both ſo adminiſter it, and teach concerning the adminiſtration of it; eſpecially ſeeing the Apoſtle *Paul* profeſſeth (which faithfulneſſe is to be eſteemed to haue bene alſo in all the other Apoſtles) that hee deliuered to the Church that which hee receiued from the Lord. *viz.* as before hath bene declared, that the Lord deliuered to his Diſciples both bread and wine. Whereby it is to bee vnderſtood, that whereas ſometimes this Sacrament is noted or comprehended vnder the ſpeech of breaking bread, that it is not meant, that it was adminiſtred in bread only, but it is a ſpeech that by one part doth note the whole Supper of the Lord adminiſtred in both kindes of bread and wine; which is confirmed alſo to haue bene ſo deliuered by the Apoſtles, by the practice of the primitiue church, which did ſo

Mat. 26. 27.

ad-

adminiſter it, as it appeareth by the Apologie of *Iuſtine Martyr*, ſo reporting of the adminiſtration of it. Now as this order of adminiſtration of the Lords Supper vſed in our *Engliſh* church thus appeareth to haue beene receiued from the Doctrine, practiſe and commandement of Chriſt him ſelfe and of his Apoſtles, and ſo to haue beene vſed in the Primitiue Church; ſo on the Contrary part, the Sea of *Rome* hath in effect aboliſhed the Supper of the Lord in their Maſſe, hauing neither bread nor wine in the adminiſtration of it.

For the bread they ſay, after Conſecration is turned into the *reall* body of Chriſt, which being fleſh and bones, it followeth by their Doctrine, that there is no bread left in the Sacrament as it is miniſtred by them: which errours of the *reall*, and bodily preſence, and of the change and tranſubſtantiation of the bread into the fleſh of Chriſt, are conuicted to be moſt abſurd and erroneous both by the Scriptures, and by common ſence and reaſon. For the Scripture (euen after the conſecration and ſetting apart of the bread to that ſacred and holy vſe, to bee a Sacrament of the Lords Body) doth often call it bread, as it appeareth in the firſt Epiſtle to the *Corinthians*, Chap. 11. where it is ſaid, *The Bread that wee breake is it not the Communion of the body of Chriſt?* And in the Chap. 11. *As oft as yee ſhall eate of this bread*, and after diuers times. This appeareth alſo in that the Scriptures teach that Chriſt became Man, hauing the true nature of man like to vs in all things ſinne only excepted. Which prooueth that his body cannot bee in the ſmall compaſſe of a wafer cake, hauing the dimenſions and meaſures of length, breadth

Pillip. 2. 6. 7. Heb. 4. 15.

breadth and thickneſſe, which other mens bodyes haue. And whereas it is pretended to bee ſo by miracle, this is diſproued two waies. Firſt, in that the Scriptures which make expreſſe mention of Chriſts miracles, doe neuer make mention nor obſeruation of any miracle to haue bene done by him, in this changing bread into his body. Secondly the Scriptures making mention of any miraculous change of one ſubſtance into another, doe declare that the change hath beene ſuch as was to bee iudged, diſcerned and perceiued by all meanes of vnderſtanding both of ſence and reaſon. As for example, when Chriſt changed water into wine, the wine was perceiued to be wine by the ſight and taſt ſo diſcerning of it. But in this caſe neither doth the eye ſee any fleſh, nor the taſt diſcerne of any, but contrariwiſe that the bread remaineth bread ſtill in ſubſtance appeareth by the ſight, ſmelling, ſauour, and the taſte thereof; by the effect of nouriſhing, by the place where it is on earth, and by the accidents of whiteneſſe, ſmalneſſe, roundneſſe, and by that it becometh in time to bee ſubiect to bee mouldy, and that it may bee eaten by Mice, and Vermine. Iohn, 2, 9: 10: 11.

But it is moſt falſe, erronious, and blaſphemous, to affirme that the body of Chriſt which is moſt glorious in heauen, can bee ſubiect to any of theſe accidents. Beſides, how great is that blaſphemy whereby it is ſaid vnder pretence of this tranſubſtantiation, that the Prieſt is the Creator of his Creator, & maker of his maker; But it would aske a long time to lay out the arguments & reaſons that confute this abſurd & damnable error, and this labour is already partly beſtowed in anſwer to another queſtion of this

kinde. Therefore thus much may heere ſuffice to ſhew, that by the errour of tranſubſtantiation, there is not left any bread vpon the Lords table, by them that affirme the bread to bee changed into fleſh, and therefore that this part of the Sacrament is wanting in the Maſſe. Now for the other, the ſame may bee ſaid concerning the wine, which they doe likewiſe teach to bee turned into the very blood of Chriſt. But it appeareth alſo further, in that they haue ſacrilegiouſly robbed the Lords table of that bleſſed cup that belongeth to it. For although they ſuffer the Prieſt to drinke of the cuppe, and the people alſo to drinke wine, yet the wine that they giue the people is not conſecrated nor any part of the Sacrament. Therefore in ſuch adminiſtration is committed a ſacrilegious abuſe, in robbing the Lords table and his people of the cuppe of bleſſing, which is the communion (as the Apoſtle *Paul* ſpeaketh) of the blood of Chriſt: and contrariwiſe our adminiſtration of the Lord Supper in both kinds of bread and wine, is according to the Doctrine, practice, and commandement, of our Sauiour Chriſt and of his Apoſtles.

Furthermore as by this meanes the Sea of *Rome* hath aboliſhed both parts of the Sacrament, ſo hath it peruerted the right end and vſe for which it was inſtituted. For that being as hath beene declared, and as it is made knowne to the people in our adminiſtration of it, to bee a Sacrament, whereby wee celebrate the memory of the death of Chriſt for our ſinnes, to the ſigning and confirming vnto vs our ſpirituall communion with him, to the participation of all his giftes, euen to life euerlaſting:

The Church of *Rome* hath tranſfigured this Sacrament

crament into a ſacrifice propitiatory for the ſinnes of the liuing, and of the dead. And to this end they haue brought into the Church of Chriſt contrary to his word, a Prieſt, and an Altar, that nothing might bee wanting to the offering of their ſacrifice. In which ſacrifice they teach that the Prieſt doth offer Chriſt euery day vnto his Father, as a ſacrifice to take away ſinnes. Of which propitiatory Sacrifice our Sauiour Chriſt, & his Apoſtles haue made no mention at all, but onely of a commemoration of the death of Chriſt, in the celebration whereof, wee magnifie God and our Sauiour, for ſuch vnſpeakeable mercy and goodneſſe, and ſo offer as it were a Sacrifice of thankſgiuing, pleaſing and acceptable to God in Chriſt Ieſus. But of offering a ſacrifice propitiatory to take away our ſinnes, and that daily, and by the Prieſt, there is no word in the Scripture for it.

Contrariwiſe the Scriptures teach directly the contrary, and declare this Doctrine to bee full of errour and Blaſphemy. For the Scriptures teach vs, that there is but one only Sacrifice that taketh away the ſinnes of men, which is that holy Sacrifice which our Sauiour Chriſt offered of himſelfe, that is, of his humane nature aſſumed for that purpoſe, and that by his eternall Spirit, and that alſo once for all, namely dying vpon the Altar of the croſſe: and by the Sacrifice ſo offered, he hath obtained an euerlaſting redemption. Wherefore to affirme that the Prieſt offereth Chriſt daily in Sacrifice for ſinnes, derogateth highly from the death of Chriſt, whereby the ſinnes of the faithfull are taken away, as if that had not beene ſufficient; contrary to the whole courſe Heb. 9. 14. 25, 26, 28.

of the Scripture, attributing our redemption to his death and blood ſhed vpon the Croſſe. Secondly, This Doctrine highly derogateth from the vertue of the death of Chriſt, in that it teacheth, that Chriſt muſt bee daily offered for ſinne; whereas the Scriptures teach expreſly the contrary, ſaying that Chriſt was to dye but once, and to be offered but once, and ſo to enter into heauen, and not as the High-Prieſt in the Law once euery yeare offered ſacrifice, and ſo entered into the holy place. For then as the Apoſtle there teacheth he ſhould haue ſuffered often ſince the beginning of the world: But now ſaith he, in the end and conſummation of the world, Chriſt was manifeſted to aboliſh ſinne, by the ſacrifice of himſelfe. Moreouer, it is ſayd, that Chriſt offered his ſacrifice by his eternall Spirit, whereby wee are taught, that it was by the power of his Godhead, that his ſacrifice and blood, was of ſo pretious, ineſtimable and infinite value, as being the blood of God, as the Apoſtle ſpeaketh elſewhere, which redeemed and purchaſed the Church. Therefore it is open blaſphemy to affirme, that the Prieſt offereth Chriſt vnto his Father a Sacrifice for ſinne, which the Scriptures attributeth to Chriſts eternall Spirit and Godhead.

Rom. 3. 24, 25. Rom. 5. 8. 9. Gal. 2. 14. Heb. 9. 25.

Heb. 9. 26

Act. 20. 28.

Furthermore, many other are the abuſes committed by the Church of *Rome*, in abuſing this holy Sacrament, to ſundry other ends, for which Chriſt did neuer ordaine it. For they abuſe it to obtaine bodily health, and proſperous ſucceſſe of voyages at Sea, of battels, of marriage, and ſuch like. They abuſe it to recouer things that are loſt, to the quenching of Fire, to the calming of Stormes and Tempeſts

at

at Sea, and at Land; to ratifie leagues, to triall of the innocent in Criminall cauſes, and finally to deliuer ſoules (as they faine) out of Purgatory.

For theſe and ſuch like ends, they haue Maſſes ſaid and ſung, and peruert the moſt holy ordinance of Chriſt, to their ſecular and prophane deſires. Moreouer, according to the Doctrine of our Sauiour Chriſt and his Apoſtles, this Sacrament is with vs to bee adminiſtred, ſo as not onely the Miniſter alone receiue it, but others with him. For ſo our Sauiour deliuered it to his Diſciples, and ſaid, *Take ye, eate, and drinke yee all of this.* Likewiſe the Apoſtle *Paul* calleth the bread of the Lords table, the Communion of the Lords body; and the cuppe of bleſſing, the Communion of his blood: Whereby it is playne, that this Sacrament ought to bee adminiſtred in a Congregation of the faithfull and Chriſtian people, which together with the miniſter ſhould be partakers of the Lords table.

But contrary to this ordinance of Chriſt are all the priuate Maſſes of the Church of *Rome*, in that the Prieſt alone hauing eaten vp his hoſt (as hee calleth it) and drunke vp his wine, ſendeth the people empty away, after that hee hath bleſt them with the empty cuppe, to the high diſhonour of God, and the intollerable ſcorne and deriſion of his people. Heercunto is to be added that horrible idolatrie, that is the abominable fruit of the monſtrous errour of Tranſubſtantiation. For from hence came the eleuation and adoration of the wafer-cake, which the Prieſt with his backe toward the people, lifting vp ouer his head, all the people preſent falling downe vpon their knees, and knocking their breaſts religi-

ouſly worſhip and adore euen with the ſame adoration which themſelues acknowledge to bee done to God. And after the Maſſe finiſhed and ended, they reſerue the wafer-cake remaining, whereas by the Scripture euery Sacrament, is a Sacrament onely in the lawfull vſe of it, and while that ſacred action bee adminiſtred and finiſhed. For as the water of Baptiſme, after the vſe of it in baptizing ſuch as are to be baptized, is not reſerued; no more ought the Sacramentall bread to be kept and layd vp in ſtore: yet to the eleuation and adoration mentioned, they add alſo this reſeruation of the bread and incloſing it in a pixe, and that alſo for idolatrous vſes.

For both daily as occaſion requireth in viſitation of the ſicke, they carry this Idoll with pompe throughout the ſtreets, and compell all that meete it, to worſhip and adore it; and once in the yeare, in the day which they haue made feſtiuall for that purpoſe, with great pompe and ſolemnity they carry it in proceſſion to be worſhipped & adored by the people. Finally whereas our Sauiour Chriſt hath ordained this holy Sacrament, to be adminiſtred in that ſincerity, and ſimplicity, declared in his word; the Sea of *Rome* hath deuiſed to adminiſter it in ſuch manner as is fitter for a play vpon a ſtage, or ſome pompous ſolemnity, then for the graue and reuerend adminiſtration of that holy Sacrament. For all furniture belonging to it, is coſtly & ſumptuous, there is muſique to pleaſe the eares, ſweete odors and perfumes to ſmell, there are to behold whatſoeuer pretious Images decked with gold and pretious ſtones, and coſtly garments. The Prieſt cloathed richly as *Aaron*, ſtandeth at the Altar ſhining with burning lights,

lights, with his attendants in Sylke and fine Linnen, all the people being behind him afarre off. There he playeth many ſtrange parts, ſomtime hee ſtandeth ſtill, ſometime hee walketh a little, one while hee is vpright, another while hee boweth himſelfe; hee ſeemeth to bee aſleepe and to awake againe, hee turneth altogether, and halfe round; his armes are ſometimes ſpread abroad, ſometimes drawne in againe; ſometimes lift vp, and ſometime caſt downe: his fingers are ſtill occupied in making croſſes, hee ſoftly murmureth ſomething with himſelfe, and he whiſpereth ouer the bread and the cuppe; at the laſt when hee hath done playing, hee eateth vp his hoſt, and drinketh vp his wine with great care that hee leaueth not a droppe. Then hauing waſhed after his banquet, hee turneth himſelfe to the people, and bleſſing them with the empty cuppe, biddeth them depart. What can bee more vnlike the ſacred adminiſtration of the Lords Supper, then this hiſtrionicall ſeruice of an Idoll of Bread, which they worſhip and eate vp?

Wherewith if our adminiſtration of this holy Sacrament bee compared, and either of them with the Lords inſtitution, it will manifeſtly appeare that their Maſſe hath no reſemblance with the Lords Supper, and that for moſt iuſt and neceſſary cauſes, the manifold abuſes of it are reformed in our Church. It will alſo appeare that the communion celebrated in our Churches: Firſt, with declaration of the Doctrine, ſigned by it in the vulgar tongue. Secondly, in both kinds of bread and wine. Thirdly, in commemoration of the death of Chriſt, with due prayſes and prayers annexed thereunto. Fourthly,

ly, in that it is truely a Communion, being communicated with the Aſſembly of Gods people. Fifthly, It is freed from Popiſh tranſubſtantiation, eleuation, adoration, reſeruation, and Pompous carrying abroad in the ſtreets, Sacrifices, Sacrificer, and Altar, and from many ſuch other like errours, ſuperſtitions, Idolatries, Blaſphemies, and ridiculous follies, as haue corrupted, peruerted, and tranſfigured into an abhominable Idoll the moſt holy, ſacred and comfortable ordinance and Sacrament of our Sauiour Ieſus Chriſt. And thus farre of the word and Sacraments.

CHAP. IX.
Of Prayers.

NOw it followeth to ſpeake of the Prayers of our Church in *England*: In all which theſe two moſt neceſſary and excellent poynts are moſt worthy to bee conſidered. Firſt, that all our prayers are made to God onely; and Secondly that they are all made by the onely mediation of Ieſus Chriſt. Of which two poynts the former is ſuch as our Sauiour Chriſt, and all the Prophets and Apoſtles beare witneſſe vnto it.

For, Firſt, there is not in them all, any precept, promiſe, or example for Prayer to bee made to any other. Secondly, All the commandements, promiſes and examples concerning prayer, doe expreſly direct vs to make our prayers vnto God.

Pſal. 50. 14. 15. *In the day of trouble* (ſaith the Lord) *Thou ſhalt call*

call vpon mee, and I will heare thee, and thou ſhalt glorifie mee: When you pray (Saith our Sauiour) *Pray yee thus. Our Father which art in heauen, &c.* Likewiſe, *Your heauenly Father will giue good things to theſe that aske him.* The reaſon hereof is, becauſe as the Apoſtle teacheth, *Euery good grace and perfect guift proceedeth from aboue, euen from the Father of lights.*

Math.6.9. Luk.11.2.9. 12, 3. Math.7.11. Iam.1.17.

Now this being the honor of God, hee endureth not that it ſhould be giuen to any other, according as it is ſayd, *I will not giue my glory to Idols, nor my honor to any other.* And in the ſecond Commandement hee calleth himſelfe a Iealous God, and ſuch as communicate his honor with any other, hee calleth his enimies, and ſuch as hate him, and threatneth to puniſh their ſinne in themſelues, and in their third and fourth generations that ſhall come after them. So highly doth it diſpleaſe God, that Prayer ſhould bee made to any other, not onely for the ſpace of few dayes, according to the edict of *Darius*, but for any part of the whole time of our life. For ſuch is the prohibition of God, publiſhed in all the Scriptures, and the threatning of his diſpleaſure, and Indignation, which is more to bee feared without all compariſon then all the dennes of Lyons. Therefore it is playne, that whereas in *England* all our Prayers in diuine Seruice, are directed and made to God onely, that our Religion herein is that which the Scriptures teach vs, and namely which the Apoſtles of Chriſt, and the Lord himſelfe hath taught and deliuered.

Eſay.42.8. Exo.20.5. Dan.6.7.8 9.10.

In like maner, whereas all our Prayers are made

in the onely mediation of Ieſus Chriſt, wee are thus taught to pray by the Scripture, euen by Chriſt himſelfe and his Apoſtles. For Chriſt ſaith, Iohn 14.13. *whatſoeuer yee ſhall aske of the Father in my name,* Chap. 15.16. *will be giuen you.* Likewiſe the Apoſtle *Iohn* teacheth Chap. 16.23. 24. vs, *that the aduocate wee haue with the Father is Ieſus* 1 Iohn 2.1.2. *Chriſt the righteous, who is alſo the propitiation for our ſins.* Likewiſe the Apoſtle *Paul* teacheth, that this is a principall part of the honour of his Prieſthood, and that hee liueth now for euer (as hee was ordained a Prieſt for euer after the order of *Melchiſedech*) that hee might make interceſſion for vs. Moreouer, hee is ſaid to haue entred into the Heb.7.24,25 Heb.10.12. holyeſt place of the Sanctuary, that is, into heauen Heb.9.24.25. by his owne blood, hauing obtained euerlaſting redemption for vs, Whereby it is declared, that after that by the offering of himſelfe once, hee had redeemed his people, hee entred into heauen it ſelfe that hee may now appeare for vs before the face of God. Which doctrine doth manifeſtly teach vs, that to make interceſſion for vs, to procure, vs and our Prayers grace and fauour with God for euer, is the proper and peculiar honor of our Sauiour Chriſt, and without high treaſon againſt his dignity cannot bee communicated with any other. For there is one onely high Prieſt of the New Teſtament, which is Ieſus Chriſt; and therefore there can bee no other, neither can that office bee made common to him with any other, without high derogation to his Prieſthood. Beſide, that onely high Prieſt of the New Teſtament, is made Prieſt of the order of *Melchiſedech*, of whoſe order none can bee, but hee that is without Father

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and Mother and genealogie, and therefore no other man whatſoeuer but hee that is alſo God. Againe, he that is a Prieſt of the order of *Melchiſedeck*, muſt haue beene made Prieſt by the oath of God; but this agreeth onely to Chriſt, as it is ſaid, *I haue ſworne and will not repent, that thou art a Prieſt for euer, after the order of Melchiſedeck* Heb. 7.21.

Further, whoſoeuer is a Prieſt of that order, muſt bee alſo King of the Church, as *Melcheſedeck* was a Prieſt, and alſo King of *Salem*, and as his name imported, a King of righteouſneſſe. But this honor cannot without high treaſon againſt the royall dignity of Chriſt bee communicated with any creature whatſoeuer. Heb. 7.21.

Moreouer, ſeeing there are two parts and duties belonging to this Prieſthood, and that the one which is to bee the aduocate that maketh ſuite and interceſſion for the Church, and the other to offer himſelfe to make propitiation for our ſinnes; and that none can bee our aduocate, but hee that maketh propitiation for vs, it is playne, that wee can haue no other aduocate but the ſame that dyed for vs. And that this is ſo, may bee proued many wayes. The Apoſtle *Iohn* ſaith, *Wee haue an aduocate with the Father, which is Ieſus Chriſt the righteous, who is the propitiation for our ſinnes.* By which words, it appeareth to appertaine to one and the ſame perſon to bee the aduocate, and to make propitiation and ſatisfaction for our ſinnes. But there is no creature that can make ſatisfaction for our ſinnes, this being of all parts confeſſed to belong onely to Chriſt Ieſus. Therefore alſo to bee aduocate and interceſſor, for the Church cannot 1 Iohn 2.1.2.

belong to any creature, either man or Angell, but is proper to Ieſus Chriſt. And if any ſhould deny it to bee proper to the perſon of Chriſt, to make propitiation for our ſinnes, it may bee proued by this that the Apoſtle *Paul* ſaith, *That God redeemed the Church by his blood*; ſo calling it the blood of God, wherewith the Church is redeemed, becauſe in the ſame perſon of Ieſus Chriſt, are both the nature of man, whoſe blood was ſhed; and the nature of God, which made it of ineſtimable prize and value, to bee effectuall to redeeme the Church. But the blood of no other Perſon can bee called the blood of God, therefore no other perſon can make ſatisfaction for ſinne and reconcile vs vnto God.

Act. 20. 28.

Now touching the interceſſion of Chriſt, it is to be conſidered, that it is by the ſame his owne blood, that he entred into heauen (as the High-Prieſt entred into the holyeſt place of the Sanctuary with ſtrange blood) there to appeare alwayes in the preſence of God as our aduocate, and to make interceſſion for vs. Which being the blood of God (as hath bene declared) whereby he entered into heauen, and that becauſe hee is as it were ſprinkled with that moſt precious blood of ineſtimable value, hee is worthy to obtaine fauour for all his redeemed, and hearing for all their Prayers; It is plaine heereby, that no other Perſon whatſoeuer can bee our interceſſor, becauſe they are not entered by that blood into heauen, nor cannot preſent themſelues ſprinkled with it before the preſence of God, thereby to obtaine fauour with him for vs and our Prayers. Finally, that Ieſus Chriſt and no other perſon can

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bee our interceſſor with God, is proued by this; that it behoueth him that ſhould preſent our Prayers, to know all the prayers of the Church: But this none other but God knoweth, for this is a part of the high ſtile proper to God, *That he knoweth the heart.* Therefore no other perſon but Ieſus Chriſt can bee interceſſor, and to whom elſe can it agree but to him whoſe Spirit teacheth vs to call *Abba Father*, and who onely vnderſtandeth the meaning of the ſpirit, that teacheth vs to pray with vnſpeakable groanings, as being his owne Spirit that ſtireth vp thoſe ſighes in the faithfull? By all which reaſons it is proued, that no perſon amongſt all creatures can bee our interceſſor, to offer our prayers to God, and by whom wee are to offer them; but on the contrary, that it is onely by the perſon of Ieſus Chriſt.

Pſal.44.21. 2 Chro.6.30. Act.1.24. Act.15.8. Rom.8.15. Gal.4.6. Rom.8.26.

Thus both theſe poynts in the prayers of our Church in *England* are ſhewed to bee grounded in the Doctrine of Chriſt, and of his Apoſtles.

Now it followeth, to ſhew that contrary to this Doctrine of Chriſt and of his Apoſtles, the Church of *Rome* maketh prayers to other then to God onely, and by other Mediators and interceſſors, then by the onely Mediator and interceſſor Ieſus Chriſt the righteous, who is the propitiation for our ſinnes; which is firſt to bee ſhewed.

Now if the liturgie vſed in the Church of *Rome* bee compared with the diuine Seruice in *England* in theſe two principall poynts concerning Prayer, it will bee cleare to all that haue eyes to ſee, that as our practiſe in them is directly that which was taught by our Sauiour Chriſt and his Apoſtles, ſo that which is vſed in the Church of *Rome*, is direct-

ly contrary to Chriſts moſt holy doctrine, and that was deliuered by the Prophets and Apoſtles. For touching the former poynt which is that all prayers, petitions, requeſts, ſupplications, and thankſgiuings, are to bee made and yelded to God onely: In the Liturgie of the Church of *Rome*, there are many prayers, petitions, and thankſgiuings, that are made and yeelded vnto Creatures, and euen vnto the Images and repreſentations of them. They are made protectors and patrons to bee prayed vnto, for helpe by ſeuerall Countryes, Cittyes, Kindreds, States, orders, profeſſions, artificers, houſes, perſons.

Their helpe is prayed for ſeuerally according to diuers ſtates of men, Knights, men of ſtudy, Phyſitians, Lawyers, artificers, as Painters, Shoomakers, Smithes, Potters. Likewiſe according to ſundry occaſions of the liuing Creatures they poſſeſſe diuerſly, as for Geeſe, Sheepe, Horſes, Oxen. They pray alſo to ſundry Patrons, to bee deliuered from ſtormes, and tempeſts, from Earthquakes, Fyres and blaſtings. And in caſe of diuers ſickeneſſes they pray to ſundry helpers againſt the Peſtilence, Feuer, Toothach, Gout, Falling ſickneſſe and ſuch like.

In their Letany and Maſſes they pray to Angels, to the Mother of our Lord Ieſus Chriſt, to the Apoſtles, to Martyrs, to diuers confeſſors, Biſhops Doctors of the Church, and to Saints of the Popes Cannonizing and ſaynting. In their prayers to them they pray them to ſaue their ſinfull ſoules, to deſtroy their enemies, to heale them of their diſeaſes, to deliuer them from all aduerſities, and all impedi-

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ments of Soule and body, at the howre of death to receiue their ſoules, and to bring them to euerlaſting life. An infinite number almoſt of examples of ſuch prayers might be rehearſed, which they make vnto Creatures. And to them likewiſe they offer their thankſgiuing, vowes incenſe, guifts and oblations, yea they ſay the Lords Prayer beginning *Our Father &c.* Before euery picture and Image of them in their Churches or houſes, ſo fulfilling that which was ſayd to the old Idolaters, that they ſay to the block, and to the ſtone, thou haſt begotten me. Eſay 44.17. But to the bleſſed Mother of our Lord Ieſus Chriſt, Hab.2.19. they doe more wrong in this kinde then to any of the ſoules of the faithfull that are departed out of this life, for they magnifie her with the names of our Lady, the Queene of Heauen, the Lady of the Angels, the mother of mercy, the hope of the Church, our life, our ſweetneſſe, our hope; ſome of them ſay, that God hath giuen her, the one halfe of his Kingdome, that is, of mercy, and hath reſerued to himſelfe the other which is of iudgment: they ſay alſo vnto her, By right of a mother, commaund thy ſonne: they abuſe the Salutation of the Angell, beginning in latine with *Aue Maria*, as a prayer vnto her, or to doe her honor with the rehearſing of it, and ordaine that it bee ſayd at a knell of the bell. They vſe Roſaryes in her honor, that is, ſaying *Aues* vpon their beades, & for euery ten of them, one *Pater noſter*, that is in all 55 to a Roſary. Of three ſuch Roſaryes they made a Pſalter for her, wherein ſhold be 150 *Aues* according to the number of the pſalmes.

There hath alſo beene made a ſpeciall Letany to her, and a Pſalter wherein throwout all the Pſalmes, the name Lord is turned into Lady, and whatſoe-

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uer is ſpoken to God in all the Pſalmes, is attributed vnto her. But it were endleſſe to rehearſe all the meanes whereby God is robbed of this high part of his glory, of Prayers and prayſes, by ſuch as are of the Church of *Rome*, and namely by their pſalters, canonicall howres, Letanies, Collects, antiphonyes, miſſals, and ſuch like parts of their Liturgie, and diuine Seruice.

This may ſuffice to ſhew how that which was intended, that whereas in our diuine Seruice in *England*, wee offer prayers and thankes vnto God onely according to the Doctrine of Chriſt and his Apoſtles, they offer them to Creatures, paſſing by the Creator bleſſed for euer, Amen. Wherein contrary to the Doctrine of Chriſt, they haue not onely according to the number of their Cities multiplyed their Gods, as it is ſayd, *According to the number of thy Cittyes are thy Gods O Iudah*; but of townes, ſtreets, Churches, Chappels, houſes, perſons, diſeaſes, and other occaſions, euen to praying to dumbe ſtockes and ſtones, to the aſtoniſhment of heauen and earth, as it is in the Prophet *Ieremy*: *O yee Heauens, bee aſtoniſhed at this, bee affrayd and vtterly confounded ſaith the Lord; for my people haue committed two euils, they haue forſaken mee, the fountaine of liuing waters, to dig them pits, that can hold no water.*

Iere. 2. 12. 13.

The other poynt is like vnto this. For whereas in our *Engliſh* Church, as Chriſt and his Apoſtles haue taught vs, we haue but one God to whom wee pray, and but one Mediator and interceſſor by whom and in whoſe name and merits wee preſent our Prayers to God: So on the contrary part, the Church

Church of *Rome* directly contrary to the doctrine of Chriſt, and of all the Scriptures, prayeth to men and Angels, as hath beene declared; ſo doth it likewiſe offer vp Prayers to God, by the interceſſion of Angels and of men.

This appeareth in like manner in their Letanies, Miſſalls, Anthemes, Collects and ſundry parts of their Liturgie. For in them they deſire all the Angels and Arch-Angels to pray for them, and by name *Gabriel, Michaell, Raphaell.* They deſire the mediation of all the Apoſtles in generall, and of euery one in particular. This petition they make alſo to all the Martyres in common, and to diuers by their proper Names, to the Doctors of the Church, to Confeſſors, to ſundry Popes, Biſhops, Abbots, and other Canonized Saints, both men, and women, that they would pray for them to God, that by their interceſſion, yea and alſo by their merits, they may bee freed from their ſinnes, and the puniſhment due for the ſame, and may obtaine all grace to euerlaſting life. In ſo many ſundry ſorts doe they diſhonor the Sonne of God, and rob him of that high glory and preheminence of his Prieſthood, which ſtandeth in making interceſſion for his people, in communicating it with ſo many others, to whom it cannot in any ſort belong. For it is hee alone that was made the High-Prieſt of the new Teſtament, and that with an oath, and the ſame for euer, for which cauſe alſo his Prieſthood is ſayd to bee ἀπαράβατος, ſuch as paſſeth not from his owne perſon to any other. Hee obtained this honor to enter into heauen, to make prayer and interceſſion for vs by the ſhedding of his moſt pretious blood,

Heb. 7. 16. 17. 20. 21. Heb. 7. 23. 24.

blood, by the merrit whereof hee preſenteth himſelfe continually in the preſence of God, to obtaine all grace needfull for his Church; which honor hauing beene obtained by blood, it cannot agree to Angels which are only ſpirits, & neither haue fleſh nor blood. This blood whereby hee obtained this honor, is the blood of the Lambe immaculate & vndefiled, without ſpot or blemiſh, that is, of one perfectly innocent and righteous in the ſight of God, But ſuch is not the ſtate of any man whatſoeuer. *Wee haue all erred and gone aſtray* ſaith the Prophet *Eſay*: And the Propher *Dauid likewiſe, Enter not into Iudgement with thy Seruant (O Lord) for no fleſh ſhall bee iuſtified in thy ſight*; And againe, *There is none that doth good, no not one*: Which is alſo the teſtimony of all the Prophets and Apoſtles: wherefore all men are ſubiect to death by reaſon of ſinne, and are not able to procure fauour for themſelues, how then ſhould they bee mediators and interceſſors to procure fauour for others, who themſelues ſtand in neede to bee ſaued by the interceſſion and merrits of Ieſus Chriſt?

Heb 9.7.12. Ver.12.14

1,Pet 1.19. Iohn,1.29. 36.

Heb,9.14.

Eſay.53.6. Pſal.143.2.

Pſal. 14.1.3. Rom.3.10.

But if there were any of them righteous, yet the ſhedding of their blood could no more procure fauour for vs with God then the ſhedding of the water in the ſtreetes. For it is by the blood of God (as ſaith the Apoſtle) whereby the Church is bought and purchaſed, by which blood as hee made propitiation for our ſinnes, ſo it is by the ſame blood, (being of ineſtimable value becauſe of the infinite dignitie of his perſon) by which hee is entered into the preſence of God, to make interceſſion for vs.

Act.20.26.

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It is therefore of no vſe that is ſaid, that hee is the onely mediator of propitiation but not of interceſſion. For as it hath bene ſhewed by theſe reaſons, hee hath as good right to bee honored with this glory, to bee the onely intercceſſor for his Church, as hee hath to bee the onely giuer of all ſatisfaction for our ſinnes. Finally it behoooueth that our interceſſor bee God, that hee may know the neceſſities of this people, and vnderſtand their groanes which cannot bee vttered; but this agreeth not to any creature onely, much leſſe to men. Thus then it appeareth in how high degree the Liturgie of the Church of *Rome* is contrary to the Doctrine of Chriſt and his Apoſtles and derogatory to the honor of God, and of his onely Sonne, in that prayers are made to any other then to God onely, and that reſting vpon the Prayers and interceſſion of many others and not onely of Ieſus Chriſt.

Contrarywiſe hereby it may appeare, that our Religion and diuine Seruice in *England*, in theſe two laſt and excellent poynts concerning Prayer, is according to the Doctrine of Chriſt and of his Apoſtles, that wee pray to God onely, and that by the onely mediation of Ieſus Chriſt the righteous, who is alſo the propitiation for our ſinnes.

Thus it hath beene ſhewed, both in the word whereunto the Sacraments are annexed, and alſo in prayer, in which two parts principally conſiſteth the whole ſeruice of God; that our Religion profeſſed in *England*, is the ſame which was taught by Ieſus Chriſt and by his Apoſtles, which was deſired to be proued; and further that the Liturgie of the Church

of *Rome*, in all the poynts heere debated, is directly contrary to the Apoſtolicall Doctrine, and that which was deliuered by the Lord Ieſus himſelfe.

Which being ſo performed, heere might bee an end of this Treatiſe, but that it is further deſired to bee ſhewed, if any of the Martyres haue giuen teſtimony to that Religion which in *England* is profeſſed: For ſatisfaction wherein, here is added that which followeth.

Chap. X.
Of Martyrs.

MArtyr, is originally a Greeke word, and ſignifieth in *Engliſh* a witneſſe, which generall ſignification by an elegancy of ſpeech, is vſed by the Church, to note ſuch as teſtifie and beare witneſſe of true Religion, and of the right Seruice of God, and of faith in Ieſus Chriſt, euen by the ſuffering of death, rather then to deny the truth of God. So as in this ſence, Martyr is a witneſſe of true Religion, by his ſuffering of death for it.

Such in the time of the Prophets were *Daniel*, and his three noble kinſmen of the tribe of *Iudah*. For theſe three rather then they would worſhip *Nebuchadnezzars* golden Image, and yeeld to an Idoll the honour due to the onely true God, endured to bee caſt into the furnace of fire. From which though God by miracle deliuered them, yet are they worthily accounted Martyrs, for their moſt conſtant reſolution. Likewiſe *Daniel*, rather then hee would

Dan. 3. 20. 23.

Dan. 6. 16.

not

not yeeld vnto God the honor of prayer, endured to bee caſt into the denne of Lyons for his noble Profeſſion.

In the new Teſtament our Sauiour ſpeaking of Martyrdome, ſaith, *Bleſſed are yee when men perſecute you for righteouſneſſe, and for my ſake.* And forewarning his Diſciples of ſuch Perſecution, ſaith, *You ſhall beare witneſſe of mee, and they will put you out of their ſynagogue; and whoſoeuer ſhall kill you ſhall thinke hee doth God good ſeruice.* The Apoſtle *Peter* ſaith, *If any man ſuffer becauſe hee is a Chriſtian, let him not bee aſhamed, let him rather glorifie God on this behalfe.* Thus alſo wrighteth the Apoſtle *Paul*, alledging it out of the *Pſalmes*: *For thy ſake are wee put to death all the day long, wee are accounted as ſheepe for the ſlaughter.* By theſe and many other like teſtimonies it appeareth, that a true Martyr dyeth for no other cauſe, but for a good, iuſt, and holy cauſe, and namely, for witneſſe bearing to true Religion; as for refuſing to worſhip Idols, and for profeſſing himſelfe a Chriſtian, and one that honoreth Chriſt, and auoweth the Doctrine of the Goſpel that hee taught, and profeſſeth to belieue to bee ſaued by him.

Matth. 5. 11.
Iohn. 15. 27.
Iohn. 16. 2.
1. Pet. 4. 16.
Pſal. 44. 22.
Rom. 8. 36.

Which being thus proued, by theſe generall teſtimonies, ſhall bee likewiſe confirmed by the examples of ſuch true Martyrs, to the end that hereby it may appeare, that whoſoeuer are to bee acknowleged to haue beene true Martyrs, haue ſuffered for bearing witneſſe to ſome principall doctrine of the ſame Religion, that together with all Chriſtendome, is profeſſed at this day in *England*, and not for maintenance of any of the errors or falſe

worſhips maintained by the Sea of *Rome*, and wherein they being fallen away from the truth of the Goſpel, diſſent from many nations of the Chriſtian world.

They challenge indeed to themſelues, that all the Martyrs that dyed in the Primitiue Church, dyed for their Religion. But it is not to bee ſhewed that they dyed for that Corruption of Chriſtian Religion, that is properly called Popery, becauſe it hath beene and is ſtill maintained by the authority of Popes; but onely for refuſing to worſhip Idols, & for profeſſing to beleeue in God, and in Ieſus Chriſt our Sauiour.

Which being the holy faith now profeſſed in *England*, and in many other nations of Chriſtendome, that agree with vs therein, it will appeare that all the Martyrs of the primitiue Church dyed for the maintenance of that Seruice of God, and for that faith of Chriſt, which is now profeſſed in *England*, which is the other part that is deſired to be proued.

Now for the proofe let vs firſt conſider of the Martyrs recorded in the new Teſtament. Whereof the firſt that obtained the Crowne of Martyrdome was *Steuen*, who had beene one of the Seuen Deacons of the Church of *Ieruſalem*: Of him it is manifeſt, that hee was ſtoned to death in a fury of the *Iewes*, after that hee had giuen notable teſtimony to Ieſus Chriſt. Firſt, by his great ſignes and wonders that hee did. Secondly, his ſo wiſe and Zealous reaſoning with men of the Synagogues and ſchools of the *Iewes*, of diuers nations that were in *Ieruſalem*, as they were not able to withſtand the wiſe-

dome

dome and ſpirit wherewith hee ſpake. Thirdly, by his notable Apologie which hee made for himſelfe before the High-Prieſt, and the whole Conſiſtory, his face ſhining as an Angel, concluding it with charging their Fathers to haue ſlayne the Prophets, which had foreſhewed the comming of Chriſt, and themſelues to haue murdered Chriſt, that iuſt and righteous Perſon. Fourthly, by his conſtant teſtimony that hee beheld the heauens open, and the Sonne of man ſtanding at the right hand of God. Finally by his dying in the inuocation of the name of the Lord Ieſus. Act.6.10. Act.7.2,&c. V.52. V.55. V.59

By all which reaſons it is plaine, that *Steuen* dyed, for no other cauſe then onely for profeſſing Ieſus Chriſt to bee the Sonne of God, and the Sauiour whom God had promiſed to ſend for the ſaluation of his people; and this faith our Church in *England* by Gods mercy doth conſtantly profeſſe, with all that call vpon the name of the Lord Ieſus, and houldeth it moſt honorable to dye for bearring witneſſe to that moſt holy faith. Which being ſo, it is cleare that *Steuen*, whoſe head firſt had the honor to weare the Crowne of Martyrdome, dyed for that faith which is at this day profeſſed in *England*, & not for the Maſſe, nor the Popes Supremacy, nor any other Popiſh Corruption of Chriſtian faith whatſoeuer.

The like is to bee ſayd of the Apoſtle *Iames* whom *Herod* ſlew with the ſword, as it appeareth by that it is ſaid, that *Herod* vexed certaine of the Church, and that hee ſaw, that the killing of *Iames* had pleaſed the *Iewes*, who were the enimies of Chriſt, Act.12.1. 2,3.

Chriſt, and by apprehending and committing of the Apoſtle *Peter* in like ſort.

In the Acts of the Apoſtles, the like cauſe appeareth of all the perſecution both of the Diſciples and of the Apoſtles. Wherefore vpon occaſion the Apoſtle *Paul* profeſſeth ſaying, I am ready not one-
Act. 21. 13. ly to bee bound, but alſo to dye at *Ieruſalem* for the name of the Lord Ieſus. In the *Reuelation*, the like teſtimony is giuen of *Antipas*, where it is written;
Reue. 2. 13. *I know thy workes, and where thou dwelleſt, namely where Sathans throne is; I know that thou holdeſt my name, and haſt not denied my faith, no not in the dayes wherein Antipas my faithfull Martyr was ſlayne amongſt you, where Sathan dwelleth.*

Of other Chriſtian Martyrs whoſe names are not mentioned in the Scriptures, the like appeareth both by the prophecies and performances of their ſufferings. In the ſecond of the *Reuelation* it is written in the 10 verſe, *Feare nothing of that thou art to ſuffer; Behold the Diuell will caſt ſome of you into priſon that yee may bee tryed, and yee ſhall haue affliction for ten dayes: Bee faithfull vnto the death, and I will giue thee the Crowne of life.*

In the ſixt Chapter, verſe the ninth, where the firſt ſeale was opened, it is ſayd: *I ſaw vnder the Altar the ſoules of thoſe which had beene ſlayne for the word of God, and for the teſtimony which they maintained.* After to them crying to God to reuenge their blood, it is in the eleuenth verſe anſwered, *That they ſhould reſt yet a little time vntill their fellow ſeruants, & their brethren might bee fulfilled, which were to bee ſlayne as well as they.*

In the Chapter eleauenth, from the third verſe to the

the twelfth, is foreſhewed the Martyrdome of the two Witneſſes which bare witneſſe to the Goſpell of Chriſt, *for the ſpace of* 1260 *dayes.* Finally in Chap 20 verſe 4. it is ſaid, *I ſaw the ſoules of thoſe which had beene ſmitten with the axe for the teſtimony of Ieſus and for the word of God, and which haue not worſhipped the beaſt nor the Image of the beaſt, nor haue the marke vpon their foreheads, or in their hands; and they ſhall liue and reigne with Chriſt a thouſand yeares.* Theſe are the Prophecies that make mention of Chriſtian Martyrs, by all which places and the comparing them one with another it may euidently appeare, that all ſuch Martyrs were to beare witneſſe to the Lord Ieſus Chriſt vnto death, and to ſuffer not for any tradition or for any ordinance of the Church of *Rome,* but for the word of God, and for refuſing to become Idolaters, and to take the marke of the beaſt in their foreheads or in their hands.

Now the performance of theſe prophecies that haue beene fulfilled vnto this time, doe likewiſe declare that the Chriſtian Martyrs, which haue ſuffered hitherto haue ſuffered death for profeſſing thatthey worſhipped onely the true God, that had made heauen & earth; & his onely begotten Sonne Ieſus Chriſt: and refuſed to worſhip the Pagan Emperours Idols, and the Idols of the heathen, that liued in any part of the Romane Empire. The certaine and vndoubted truth hereof, is to bee iuſtified by the Apologeticall and other writings of the ancient Fathers, by the hiſtory of *Euſebius*, & other writers of Eccleſiaſticall ſtory & namely of Martyrs; likewiſe by *Aurelius Prudentius* in his booke of the

Crownes of Martyrs, and other of like argument.

By the teſtimony of theſe writers it appeareth for the tyme of the ten great and cruell perſecutions of the *Romane* Emperours, while they were yet heathen, euen to the reigne of *Conſtantine* the Great, which was the ſpace of aboue 300 yeares, and namely, in the laſt tenne yeeres perſecutions, vnder the fiue laſt heathen Emperours, which time is thought to bee forſhewed by the mention of tenne dayes ſpoken in the 2 Chap. of the *Reuelation* the 10 verſe: For by all theſe it is plentifully teſtified, that the Chriſtians were put to death for no other cauſe, but for profeſſing themſelues to bee Chriſtians, and refuſing to worſhip the Idols of the heathen.

The ſame is confirmed alſo by forraigne and heathen writers, and namely, by the edicts and proclamations of Emperors, by the commandements of their officers in their ſeuerall Prouinces, by their proceeding in Iudgment, the voyce of the cryer proclaming, that they which ſuffered death, profeſſed themſelues to bee Chriſtians, by a writing which was written in a table of ſuch their profeſſion, which was borne before the Martyrs; and finally, by the ſentences of their Iudges, for ſuch cauſe onely, adiuding them to ſuffer diuers ſundry kindes of exquiſite torments and cruell deaths. To proue this by the particular report of all the Martyrs that ſuffered in that time to the reigne of the Great *Conſtantine*, would bee two long. But wee may take a few for example amongſt thoſe that are reported to ſuffer Martyrdome in that time. Heere may bee re-

remembred *Polycarpus*, Paſtor of the Church of *Smyrna*, mentioned in the *Reuelation*, a tree that bare much fruite according to his name, and like the Date, or Almond tree, which the more it is preſſed, is the more fruiteſull. For of him it is written, that after horrible threatnings of wild beaſts and of fire, growing in conſtancy, and perſeuering ſtedfaſtly, in profeſſing himſelfe to bee a Chriſtian, and refuſing to worſhip the Idols of the heathen, the Cryer by commandement proclaimed and cryed thrice, *Polycarpus* hath confeſſed himſelfe to bee a Chriſtian: Likewiſe the people cryed out vpon him, This is that Teacher of *Aſia*, the Father of the Chriſtians, the ouerthrower of our gods, which hath taught many that our gods are not to bee worſhipped. For theſe cauſes *Polycarpus* dyed as a faithfull ſeruant of Chriſt, whom hee ſayd hee had ſerued 86 yeares, and hauing found him alwayes his good maſter and gracious Lord, hee would not now deny him.

Attalus, another Martyr, was lead about the Amphitheater, and a table borne before him, wherein it was written, This is *Attalus* the Chriſtian.

It is written of one *Saphyra* a virgin of *Antioch*, that as a faire *Saphyre*, a Iemme, a Iewell, of great price, caryng hir holy profeſſion without any ſtaine; being commanded to ſacrifice to the gods of the heathen, ſhee graciouſly anſwered that ſhee was a Chriſtian, and worſhipped almighty God, who had created all things; and that the gods of the *Gentils* were no gods, but diuels; for which worthy profeſſion ſhee was beheadded.

Happy *Felicitas* according to hir name, a matrone and widdow of *Rome*, the mother of ſeauen chil-

dren, was accuſed to the Emperour *Antoninus*, by the prieſts of the Idols, that ſhe worſhipped not their gods, but alſo perſwaded others, from doing them honor. Shee was exhorted to ſpare hir ſelfe, and to returne to the old *Romane* Religion, and to forſake the new doctrine of the Chriſtians, and to teſtifie the ſame by the offering of Sacrifice: But ſhee conſtantly profeſſed that ſhee was willing to dye for the faith of Chriſt. After, being exhorted to ſpare hir children, and to perſwade them, to redeeme and ſaue their liues by ſacrificing, ſhee anſwered the Magiſtrate, Thy mercy is impietie, and thy exhortation cruelty. For if my ſonnes ſhould ſacrifice to Idols, they ſhould not ſaue their liues, but caſt themſelues into hell fire. Then turning to hir Children ſhee ſaid, My deareſt ſonnes, perſeuere in the faith, and confeſſion of our Lord Ieſus Chriſt, hee expecteth you with all his Saints; fight for your ſoules, and ſhew your ſelues faithfull in the loue of Chriſt.

Thus for worſhipping of Chriſt, and refuſing to worſhip Idols, this happy mother, hauing ſeene hir ſeuen ſonnes firſt ſlayne with ſundry deaths, and dying ſeauen times in them, at the laſt was alſo crowned with Martyrdome and receiued to euerlaſting felicity.

Theſe few examples of almoſt an infinite number, may ſuffice to ſhew, that the Martyrs which ſuffered vnder the heathen *Romaine* Emperours, to the time of *Conſtantine* the Great, which was 300 yeares and more, ſuffered all for profeſſing themſelues to bee Chriſtians, and refuſing to worſhip the Idols of the heathen *Romaine* Emperours. Which being

being thus declared, hereby is that proued (for the firſt 300 yeares after Chriſt) which was deſired, that is, that the Martyrs of the Primitiue Church dyed for that faith, which the Church of *England*, together with all the reformed Churches of Chriſtiandome doe profeſſe. For both theſe are in our Church ſo profeſſed, as wee hold it moſt honorable to dye in maintenance of the faith of Chriſt, and refuſing to worſhip any Idols, either of old *Rome* that worſhipped the Images of heathen men; or of new *Rome*, that adoreth the Images of Chriſtian men. For though the difference of a heathen, and of a Chriſtian man, bee exceeding great; yet in worſhipping of them both religiouſly, and much more in ſo worſhipping their Images, there is no difference, but ſuch Images are Idols alike, and the worſhippers of them are in like ſort Idolaters. But this diſputation belongeth to another place.

That which is heere to bee debated is, that ſeing our Church in *England* profeſſeth the faith of Chriſt, and abhorreth the Idols of the heathen, as all reformed Churches doe; that all the Martyrs of the Primitiue Church, for the firſt three hundreth yeres after Chriſt, dyed for the ſame faith and Religion, which is now profeſſed in *England*. After the time that *Conſtantine* the Great had preuailed againſt his enimies the heathen Princes which were partakers with him in the Empire, the perſecution of Chriſtians in the former manner ceaſſed in all the *Romaine* Empire, excepting the ſhort time of *Iulian* the Apoſtata; for notwithſtanding that there were grieuous troubles which the true Chriſtians ſuffered alſo after, eſpecially by the *Arrians*, and alſo by ſome o-

ther hereticks and ſchiſmatickes in their ſundry Countries, yet was there not any vniuerſall perſecution vnto death in any degree like the former, for the cauſes aboue mentioned, or by the heathen.

Within the Church there aroſe indeede great troubles generally by the authority of the Emperours, that fauoured the hereſy of *Arius*, and by the *Arian* Biſhops, and other of that hereſy, ſoliciting authority with all importunacy againſt *Athanaſius*, and other that maintained the ſound Orthodoxe, and holy faith of the Godhead of Chriſt of one and the ſame ſubſtance with the Father: In which worthy cauſe, whatſoeuer was ſuffered by any, and namely by *Athanaſius*, worthy to bee immortall, and to haue his name preſerued for euer in the Church with high regard and honour, they and *Athanaſius* ſuffered for that faith that is alſo profeſſed by all reformed Churches, and namely by our Church in *England*, as may appeare by *Athanaſius* Creede, or confeſſion of faith ſet downe in our booke of common prayer, & appoynted by publique authority to be openly read in all our Churches.

Other vniuerſall perſecutions for any matter of Chriſtian faith wee reade of none. And as for ſuch particular troubles as were raiſed in the Church, about any hereſy condemned by any of the foure firſt generall Councels, whatſoeuer thoſe Councels decreed againſt ſuch hereſies, is receiued and profeſſed by our Church in *England*. Thus it is proued that all the Martyrs of the Primitiue Church ſuffered for our Religion that is now profeſſed in *England*.

And in all ages whatſoeuer, true and right Martyrs

tyrs there haue beene, that is, which ſuffered death for bearing witneſſe to the word of God and to any part of Chriſtian Religion, deliuered by Ieſus Chriſt and by his holy Apoſtles (for it is the cauſe and not the puniſhment onely that maketh a Martyr) they dyed all for ſome Article or other of the Religion which is profeſſed in *England*. And of this ſort, for ſome late rages, eſpecially in this wherein wee liue, the barbarous Cruelty of the *Romane* Catholiques hath beene ſuch, as in this age, both *England* in ſome former times, and eſpecially in the reigne of Queene Mary, and many other kingdomes and countries of Chriſtendome, haue flowed with the Chriſtian blood that hath bene ſhed by them. They boaſt indeed of Martyrs that haue dyed for the defence of their Religion; for which if our Chriſtian Kings and States that haue reſtored the ſincerity of Chriſtian Religion, had made lawes for that purpoſe, and put them in execution vpon ſome turbulent Perſons obſtinately ſeeking to depriue vs of the true worſhip of God, and to bring vs back againe to the blindneſſe, and ignorance, ſuperſtitions and will worſhips, errours and hereſies, Idolatries and blaſphemies of the Sea of *Rome*, who could iuſtly reproue ſuch proceedings? But it will bee hard to ſhew that our Chriſtian Princes and States haue yet hitherto ſo proceeded.

Poſſibly in the warres, and in the rage of battell, and in the fury of victory, ſome outrages may haue bene committed, which we do not iuſtifie. But that in time of peace when lawes might be obeyed, & the Iudges ſit quietly vpon their benches, it will not be eaſy to ſhew that there hath bin any ſuch courſe.

Their

Their ſhameleſſe Legendaries report indeed, that we haue put men into Beares skinnes, and ſet dogges to worry them. But they that wrote ſuch things, had neither truth, nor modeſty in ſo writing.

They complaine much alſo of ſome Ieſuits, Seminaries, and other *Romane* Catholiques, adiudged vnto death in this Land. And it is true, that ſome ſuch haue beene executed, but not any, ſimply for any matter of Religion and diuine Seruice, but either for Fellonies, and Treaſons, and that ſome ſuch as the like were neuer heard of in any age; or for ſuch erronious, and hereticall poynts of Doctrine as directly impugneth the Soueraignty of the State, and inforced a neceſſity of ſuch Lawes, and execution of them vpon ſome notorious Offendors, and ſeditious practiſers to ſeduce the ſubiects from their allegeance. But this is cleared in many other places, and heere it may ſuffice to ſhew, that which hath beene proued, That the Martyrs of the Primitiue Church dyed for that truth which is now profeſſed in *England*. Which hauing beene thus proued by this Treatiſe, there hath beene performed whatſoeuer is deſired. Which God grant may be of as good vſe to ſuch as haue deſired it: as the writer from his ſoule doth pray God may vouchſafe them.

FINIS.